# Winona Echoes

Inspiring Messages By Speakers at the Winona Lake Bible Conference

1945

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GRACE THEOLOGICAL SEMINARY & COLLEGE
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EPHESIANS 2:8-10

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Winona Echoes

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WINONA LAKE, IND.

# WINONA ECHOES
# 1945

**Inspiring Messages by Speakers at the Fifty-first Annual Winona Lake Bible Conference**

ZONDERVAN PUBLISHING HOUSE
GRAND RAPIDS, MICHIGAN

GRACE THEOLOGICAL SEMINARY
WINONA LAKE, IND.

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CONTENTS


| | Title | Page |
|---|---|---|
| I. | And the Greatest of These Is Love<br>*John J. Allan* | 9 |
| II. | Harnessing God<br>*Hyman J. Appelman* | 18 |
| III. | The Master's Method<br>*Hyman J. Appelman* | 37 |
| IV. | God's Four Points<br>*James E. Bennet* | 51 |
| V. | Walking With Christ<br>*James E. Bennet* | 67 |
| VI. | What Is Worship?<br>*James E. Bennet* | 81 |
| VII. | What Will Take Place When the Lord Jesus Returns?<br>*H. W. Bieber* | 91 |
| VIII. | The Gospel—The Cross<br>*Vincent Brushwyler* | 97 |
| IX. | The Christian's Secret<br>*William G. Coltman* | 111 |
| X. | The True Grace of God<br>*William G. Coltman* | 120 |
| XI. | On the Road To Emmaus<br>*W. Warren Filkin, Jr.* | 128 |
| XII. | The Prayer Factor In Missions<br>*Robert Hall Glover* | 134 |
| XIII. | On Eagle's Wings<br>*Henry Hepburn* | 140 |
| XIV. | The Gospel of Every Faithful Servant<br>*H. A. Ironside* | 148 |
| XV. | Jottings On the Gospel of John<br>*H. A. Ironside* | 153 |
| XVI. | Almighty Challenge<br>*Torrey M. Johnson* | 157 |
| XVII. | Active Faith<br>*Z. T. Johnson* | 166 |
| XVIII. | Christ's Answer To A Confused Age<br>*Z. T. Johnson* | 174 |

| | Title | Page |
|---|---|---|
| XIX. | THE BELIEVER'S POSITION—PSALM 1<br>*Miss Marion Leach* | 183 |
| XX. | GOD NEEDS LAYMEN<br>*Robert G. LeTourneau* | 192 |
| XXI. | NO SUBSTITUTION, PLEASE<br>*J. C. Massee* | 207 |
| XXII. | UNTIL HE COMES AGAIN<br>*J. C. Massee* | 212 |
| XXIII. | A CRY HEARD AROUND THE WORLD<br>*D. A. McCall* | 219 |
| XXIV. | THE WORK OF THE HOLY SPIRIT<br>*Clyde W. Meredith* | 230 |
| XXV. | THE GLORY OF THE UNGIFTED<br>*F. J. Miles* | 241 |
| XXVI. | THE PROMISE OF THE FATHER<br>*F. J. Miles* | 249 |
| XXVII. | GOD'S GLOBAL "GO"!<br>*Mervin E. Rosell* | 260 |
| XXVIII. | HEAVEN'S WONDERFUL HEART THROB<br>*Mervin E. Rosell* | 266 |
| XXIX. | CHRISTIAN LIBERTY AND LOVE<br>*J. Arthur Springer* | 275 |
| XXX. | VISION OF VALUES<br>*S. H. Turbeville* | 285 |
| XXXI. | MORE THAN CONQUERORS<br>*Lt. Col. Urven V. White* | 293 |

# And the Greatest of These is Love—

By JOHN J. ALLAN
Lieutenant-Commissioner, the Salvation Army,
Chicago, Illinois

TEXT: *"But now abideth faith, hope, love, these three; but the greatest of these is love"* (I Corinthians 13:13).

The thirteenth chapter of First Corinthians is like a song in the night—the music of sweet, soft voices amid confusion. It is like oil on troubled waters; it is like a rift in the clouds which were hanging over the church of that day.

The love of which the apostle is speaking is a spiritual possession that has its roots in God, for "God is love." When this love possesses you, and you possess it, you have victory. You continually triumph. When this love possesses you, you are blessed abundantly and are a blessing. When this love possesses you, you are a fruitful disciple of the Lord.

Paul is speaking out of his heart to the hearts of his people, trying sincerely to bring about a unity of thinking and spirit, lifting up love as the banner about which they should rally.

In II Corinthians 2:4 Paul tells us that his first letter was written "out of much affliction and anguish of heart . . . not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." He grieved over the sins of the city—sins of dishonesty, drunkenness and sensuality . He grieved over the faults of the church, where there was a disposition to go to law to settle differences among members, to speculate about the resurrection, to split up into factions and to abuse spiritual gifts.

We find that this New Testament "Psalm of Love" is like "apples of gold in pictures of silver." It stands out from all the other chapters of the two books, setting forth the glory and the

need for love as the basis for effective daily living and service for Christ.

I do not have time to deal with the whole chapter as I should like, but wish you to consider the last verse, where Paul gives to love the supreme place when he says, "But now abideth faith, hope, love, these three; and the greatest of these is love."

Value is a related thing. We relate a commodity or a circumstance to need, or to some other commodity or circumstance of a similar character, and in that way determine its value. So the apostle, by a process of comparison, has all through the chapter been trying to show us the supremacy of love's exalted position.

He has not minimized the value of faith. In fact he has often been called the apostle of faith. All through his Epistles he exalts faith. No one magnified faith more than he did.

He bids Timothy "Follow after . . . faith" and "fight the good fight of faith." And he further enjoins him to not "trust in uncertain riches, but in the living God.'

It was faith that upheld Paul in the storm at sea when he bade the other sailors and prisoners to "be of good cheer: for I believe God."

In writing to the Corinthians in his tribulations he speaks of God "in whom we trust that he will yet deliver us."

It was faith that took him beyond the light affliction which was but for a moment and helped him to "look not at the things which are seen, but at the things which are not seen."

Hear the apostle as he lifts up Abraham as an example of faith in the fourth chapter of Romans: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness."

How Paul exalts faith in the eleventh chapter of Hebrews! He credits faith in God as having brought to the lives of so many of God's servants experiences and victories which otherwise would have remained in the realm of the impossible.

He knew faith as a means of protection and as a source of spiritual blessing and spiritual joy. So greatly does he exalt

faith that in Romans 15:13 he prays that the "God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Here faith is the basis of joy and of peace and of hope.

Paul also exalts the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe. In II Corinthians 1:24 he says, "For by faith ye stand." And to the Ephesians he says: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." And his own confidence was that he should be found in Christ, "Not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

No, the apostle did not desire to minimize in the least the place of faith in God's plan for the salvation and happiness of mankind, or for the continual triumph of a child of God.

Nor did he have any lack of appreciation of the part Christian hope plays in the development of Christian character here, and of joyful expectation regarding the hereafter.

In Hebrews 6:19 he says: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Hope not only holds us here, but projects our expectations beyond the veil. Paul speaks of the "hope of eternal life."

He describes hope as an important part of the Christian's armor when in I Thessalonians 5:8 he speaks not only of the breastplate of faith and love, but urges us to put on "for an helmet, the hope of salvation."

He speaks, too, of the "hope of the glory of God" and of the hope which "maketh not ashamed."

Paul wants us to "abound in hope" through the power of the Holy Ghost.

Hope brightens the Christian's pathway here, because it gives a luster to the future even when the outlook is darkest. When adversity strikes us we hope for deliverance. In sickness we have hope for health. In sorrow we hope for joy. In sin we hope for salvation. And though we are living here, we look hopefully to

"a building of God, an house not made with hands, eternal in the heavens." This hope for eternity—steadfast and sure—makes the Christian's hope the most joyous and satisfying in the midst of the many and varied troubles, temptations and disappointments that come to us while we sojourn in this vale of tears.

It is the sort of thing expressed by Job when he said: "There the wicked cease from troubling and there the weary be at rest." This hope has sung and sobbed its way down through the centuries as the cry of millions with whom life seems to have dealt unkindly, and who have not found within themselves all the capacity necessary to humanly rise above their difficulties.

Hope sustains the weary traveler whose burdens seem almost too heavy to bear. Hope writes a message of cheer across the lives of those who have suffered one frustration after another. Hope lifts us up and up beyond the atmosphere of earth through the dark stratosphere of the unknown into the realm of a glorious expectation, where not only shall the wicked cease from troubling, and the weary be at rest, but where the Lamb Himself is the light of the city and the "former things are passed away."

Paul gives to both faith and hope an exalted position, and rightly so. They are two wings upon which the expressions and the longings of the soul have often risen from sloughs of despondency and depths of despair to heights of joy and achievement.

However, without minimizing the place of these two graces one iota, he does make a comparison between them and love, and says that the greatest of these is love.

Love is the expression of everything that is good, of everything that is high, of everything that is noble. It is the deepest ocean of truth, the highest point of inspiration, the sublimist quality of expression, the broadest expanse of understanding, the perfect answer to life's problems, the infinite absolute of goodness. All the graces and gifts of which the Scriptures speak are "but expressions or evidences of love."

Joy is love in exaltation. Peace is love in serenity. Long-suffering is love exhibiting tolerance. Gentleness is love showing

good manners. Goodness is love practicing what it preaches. Faith is love rising to noble heights on the promises of God.

Meekness is love showing true humility of spirit. Temperance is love exhibiting moderation in all things. Contentment is love being satisfied with the fulfillment of its immediate needs. Fortitude is love taking courage in the face of difficulty. Generosity is love sharing God's gifts with others. Holiness is love filling the heart and life with the fullness of God.

Hope is love promising a brighter day tomorrow. Mercy is love doing as it would be done by. Patience is love considering itself "lest (it) also be tempted." Perseverance is love saying yes, when every circumstance says no. Steadfastness is love exhibiting the quality of unchangeableness, regardless of circumstances. Zeal is love on fire. Forgiveness is love being Christlike toward those who may have wronged us. Charity is love bearing another's burdens.

There are many other graces that, like those mentioned, come from the heart of a loving God to His children.

Love will smooth the rough road, will straighten the crooked path, will exalt the valley, and bring low the mountains. Love will carry your sorrow, share your joys, help you solve every problem, give you enthusiasm for your work. Love will rekindle the dying embers of a diminished consecration; it will quicken to life conviction that has been affected by materialistic thinking. Love will stabilize feet that are unstable, help bring every thought into subjection, and every act into subservience to God's will. Love is the one effective remedy for every spiritual ailment.

Love will quiet the restless spirit. It is only love that will enable us to suffer with Him that we may reign with Him. It is only love that will cause us to cry out: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which now I live . . . I live by the faith of the Son of God." It is only love that will help us to say amid the tragic disappointments of life, as did Job, "Though He slay me, yet will I trust in Him."

Love is more than a panacea. Love gives vision—it brings a glory to the life in which it is expressed. It is more than an

attribute; it is an atmosphere. It is not only a motivation; it is a realization. Love is the realization of every hope, the fulfillment of every good desire, the crowning glory in the life of every child of God.

I have been much intrigued recently as I have read again a little book by Margaret Slattery titled *He Took It Upon Himself*. In it she tells the story of having seen a piece of paper lying on her desk with an advertisement captioned "He Took it upon himself." Thinking it had a religious connotation she read it, only to discover it was an advertisement for a tire manufacturer. It stated that one of their scientists had discovered a need for a certain type of tire, and had taken it upon himself to meet that need. The need was a call to action, and to a devotion of his time and skill to the production of this new type of tire.

A few minutes later she was walking across Boston Common and looking at the statute of Horace Mann. She remembered that it was he who, as a poor country school teacher, had said to himself, "Why shouldn't every child in America have the privilege of free education?"—and immediately had set about the business of procuring for the youth of this land the free educational privileges which today it enjoys . He took it upon himself to do this. The need was the call.

Further reference is made to Jacob Riis who "couldn't sleep for the burden of the city's children with their hunger for play, and their playground only the street, beset with dangers to body and soul." He took it upon himself to win for the poor children of this country parks and playgrounds that have brought them into God's great out-of-doors .

Then there was the teacher who saw Helen Keller's anguish because she could neither see, speak nor hear. This teacher took it upon herself to teach the unfortunate child and bring into her life blessings that you and I enjoy—blessings which I am afraid we often fail to appreciate as we should. Again the need was the call. The teacher took it upon herself.

General Booth, walking down Whitechapel, noticed women and children going in and out of the public houses, and was told that there were a million such who never darkened the door of a

church . He took it upon himself to do something about it. Once more the need was the call.

One of the most touching stories of this war is told by General Carpenter in an article titled *North African Hero.* It is about a Salvation Army boy who was a power for good in his outfit and inspired the men by the reading of his New Testament and his godly life. During one of the battles in which they were under constant fire, a high explosive shell was seen coming in the direction of the point where the Salvation Army boy was on duty. A Catholic boy, without any orders or instructions, who saw the shell coming, threw himself upon the Salvation Army boy. The shell burst near them with the result that the Catholic boy lost both legs.

Describing the experience in the hospital he said, "I thought in a flash 'Hussy must be saved. We cannot do without him.' He has given me a new spirit; though I have lost my legs I would do it for him again."

The point I wish to make here is that the Irish boy *took it upon himself* to do what he felt was the sacrificial and might have been the fatal thing in order to spare the life of a comrade who had much to give in the way of spiritual help to his military outfit.

When no one was found worthy to redeem the world lost in sin, Christ, the Son of God, took it upon Himself to come in the likeness of human flesh and pay the price of our salvation. Though He was rich, for our sakes He became poor that we, through His poverty, might be rich.

He was obedient unto death—even the death of the Cross. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God."

All that we have and are, both as a people and as individuals, and all that we can ever hope to be or have, is due entirely to the fact that He was willing to take it upon Himself, and drink to the bitter dregs the cup of humiliation.

This is to us the sublimest expression of His love—to die for the unjust—that He might bring us to God.

To each of us there has come from Him the call to take upon ourselves, no matter who we are, part of the burden of the world's sin and sorrow.

The truest expression of this divine love in our hearts is our willingness to do His will always—regardless of consequences.

Can you see Him dying for your sins, bearing your guilt, shedding His blood for your transgressions, suffering the agony of a thorn-crowned brow, and withhold from Him anything which His love demands?

As you behold the nail-prints in His hands and feet and the hole made by the spear thrust in His side, and recollect that all this was part of the price paid for your deliverance from the eternal consequences of sin, does there not surge within you a great desire to give yourself anew to the purposes of His kingdom, and to be forever done with anything that is in conflict with His plan for your life? And He really has a plan for it.

He bore the Cross for you, as an expression of that divine and all-encompassing love of which we have been speaking. Seeing that this is so, dare you refuse to carry the cross which He gives you, of the burden which He would impose upon you? His burdens are not grievous, nor His yoke too heavy for us to bear.

Dare you disappoint Him who had confidence enough in you to give you a place in His kingdom? Dare you frustrate His grace? Dare you show a spirit of fear when He bids you be courageous? Dare you show a spirit of doubt when He bids you trust? Dare you show a spirit of vacillation when He bids you be steadfast? Dare you give less than the best of which you are capable?

Or dare you take it upon yourself to launch out today anew into the fullness of God's love—regardless of what the consequences of such a step may mean? He never counted the cost. Neither should we. "There is no fear in love but perfect love casteth out fear."

It is God's love that will give you all the splendid qualities—long-suffering, kindness, unselfishness, humbleness, courtesy, calmness, trustfullness, charity, magnanimity, the spirit of Christ—of which the apostle speaks in the thirteenth chapter of First Corinthians, and which, I believe, every sincere Christian wants

more than anything else in the world. "The love of Christ constraineth us."

Sometimes we fail, but it is not because we so wished it. Sometimes we have held back part of the price demanded of us, but it is not because we have had no conviction that God should have had all there was of us.

If we have digressed ever so slightly from the path of righteousness, it has not been because we did not wish to keep in the middle of the road, for I believe we are His children and know the way.

But sometimes love's power in our lives is hindered by entanglements that God may not have desired for us, or by careless habits gradually seeping their way into our daily living, or by failure to recognize the voice of the tempter as he comes, oh, so subtly to draw us from the place of complete dedication which we knew when God first saved us.

I ask you to be honest with Him, as I myself want to be honest with Him. Let His light direct the way. Let His Spirit give you a true evaluation of your own position before Him, and in the words of the mother of our Lord at the wedding in Cana, as He speaks "whatsoever He saith unto you, do it," and cry out in the words of the song which we so often sing in the Salvation Army:

"Let love be first, let love be last,
Its light o'er all my life be cast,
Come now, my Saviour, from above,
And deluge all my soul with love,
So that wherever I may go
Thy love shall conquer every foe."

# Harnessing God

By HYMAN J. APPELMAN
Nationally-known Hebrew-Christian Evangelist, Fort Worth, Texas. President, American Association for Jewish Evangelism, Inc.

TEXT: *"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He shewed unto them His hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained"* (John 20:19-23).

Those of you who are here this morning to hear Dr. Torrey Johnson speak will remember his subject "The Challenge of the Future." Those of you who attended the six-fifteen hillside service heard Billy Graham speak on "The Job That Lies Ahead." With your permission, I should like to take just one step further along the same line that occupied these two dear brethren.

There is one definite thing about conferences and gatherings such as this that concerns me deeply. May I tell it to you in the form of an illustration? Some years ago in a revival meeting in one of the largest churches in Dallas, Texas, on a Friday night, in a tremendously spiritual hour, I put my Bible on the Communion table in front of the pulpit and asked the people in the congregation who would covenant with each other, with me and with the Lord to do their dead-level best to win at least one soul for Christ during the campaign, to come forward, put their hands on the Bible and form a ring around the auditorium. There were

so many in that congregation that it took thirty-two minutes by my watch for them to file past the Bible and arrange themselves around the church. I said in my soul, "Lord, we are going to have a revival." The next night, the very next night, the entire Young People's department of that church went on a fish-fry. On Sunday morning, less than two days after that tremendous dedication, the attendance in the Young People's department was 40 per cent off because so many were sleeping off the lateness of the fish-fry hour.

My poor heart trembles within me when I think of the decisions that are made annually at Winona Lake and are broken just as regularly. Beloved, if you and I will do what we have already promised God to do during these high days, we are going back to set our churches and our communities aflame for the Lord Jesus Christ. We shall have the revival for which we have been praying—a revival which will sweep not only the United States but the world. We shall not have to spend much time discussing juvenile delinquency. We shall not have to break our hearts over adult delinquency. We shall not have to be concerned about the increase of booze consumption and tobacco using. These will not be our problems. As a matter of fact, they are not our problems now. Our concern is that not enough of us are in the full way, and in the entire will of the Lord.

I have heard preachers and Bible teachers from one end of this continent to the other, in conference after conference, in service after service, declare that the church is ruined, irretrievably ruined, and that there is no hope for it. That is not true. The majority of our church members have definitely accepted the Lord Jesus as their personal Saviour. The tragedy is that the same majority have not made a complete surrender to the blessed Son of God. That is what we need. You may have all the movements you want, Youth for Christ, Christ for America, Mass Evangelism, House to House Visitation and other national and international organizations, but unless they are backed up by a dedication of self and substance, they are all going into the limbo of forgotten things. You may have evangelistic conferences from now until Jesus comes, but the will of God will not be accomplished unless

these conferences are backed up by the agony of God's people as they give themselves in total surrender to the pursuance of the program of the New Testament for the evangelization of a lost world.

God forbid that I should even seem to be criticizing. Who am I, and who is my father, that I should set myself up as a judge over any of you? Hear me out, though. If I should say, "All of you who are anxious to win the world for Christ, stand on your feet," every last one of you would jump to your feet. Just as soon as the service is over, however, scores of you, hundreds of you, will go to the Eskimo Inn, devour tons of ice cream and forget all about your stand in this place tonight. I say to you advisedly, if you and I really meant our dedication, we would not have the heart to go to the Eskimo Inn. We would go to our rooms and there on our knees confess our shortcomings to God and resurrender ourselves to Him. You cannot take these things lightly. You cannot play about with them. It is not enough to sing, *Let the Beauty of Jesus be Seen in Me,* unless we are willing to go through the fire of God's grace, through the grindstone of God's power, and unless we are willing that God make us instruments in the hands of the Holy Spirit.

But let us stop discussing generalities. Let us begin to think. In the text that I have read you, there are three questions. First, what did Jesus come to do? Second, what does He want us to do? Third, and most important, how are we going to do it?

First, again, what did Jesus come to do? This is the mission of the Lord Jesus Christ. In my seminary days, and I attended a wonderful seminary, I made the same mistake that every other young preacher makes. Every embryonic theologian who has ever studied has committed this error. I do not doubt that this is true of Dr. Massee or Dr. Muntz or Rossell or Billy Graham. We have all had the same experience. Instead of reading Jesus, we read about Jesus. Instead of reading the Bible, we read about the Bible. I actually spent hours in the library of the seminary reading about our Saviour. My mind became very confused. There were so many angles, so many issues, so many avenues of expression. Each writer had a different view.

After a while, the Holy Spirit, in mercy, led me to the Scriptures to find what I had to know about Jesus. In three verses of Scripture, indelibly engraved on my heart, I learned the ministry of the Lord Jesus Christ—the mission of the Son of God. The first verse, of course, was John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus Christ came on a mission of revelation. He came to reveal God. That there was a God was known long before Jesus came. The Jews knew it. Essentially, esoterically, the Egyptian religion was monotheistic. The educated Egyptians, the royal Egyptians, the priestly Egyptians, knew that there was nothing in idolatry. They used it merely to attract the multitudes. There were many people before them who knew and believed in the power, the justice and the judgments of God. But the love of God was almost unknown. That was an entirely different story. I challenge you, without introducing New Testament interpretation, to find ten verses in the Old Testament that tell us about the love of God. Just try to find anything in the Old Testament such as "God so loved the world," or "God is love," or "God commendeth his love toward us." No, I am sorely afraid you will hunt a long while before you will find anything of that nature in the Hebrew Scriptures. The Jews did not talk about the love of God. So long as I was of the Judaic persuasion, I did not hear much about the love of God. It took the Lord Jesus Christ to reveal the love of God to me.

There never has been a time, there never has been a generation, that needed to be endued as does our time and generation. It is terribly true that the world is dying for a little love. Even in the church there is so much sorrow, so much suffering, so much hatred, so much inequality, so much criticism, so many arguments against denominations. You know what I have found out? Listen to me. Listen carefully. The Lord has used me for fifteen years to preach the Gospel. He has pressed in a great deal of experience in that short time. I have been with all kinds of preachers, in all sorts of churches, in all manners of conventions and conferences and I have conducted various kinds of revivals.

I say to you unqualifiedly that the only people who fight each other are those who do not have the deep, abiding peace of personal conviction and the love of God in their hearts. We need love in our churches.

We desperately need love in the world. What was the matter with the San Francisco conference? What was the matter with the conference in Potsdam? Why is there so much uncertainty, so much distrust, so much disputation? Have we not spilt enough blood? Have we not lost enough lives? Have we not wasted enough money? Have we not ruined enough lands? The basic, fundamental difficulty is that the love of God is not shed abroad in the hearts of those with whom we have to do, in our hearts and in the hearts of our leaders as well. If we, by a visitation of God's grace, could make the world realize the love of God in the Lord Jesus Christ, that would solve every problem and settle every difficulty. The atomic bomb would cease to be dangerous to the peace of the world. Strikes would be settled. Reconversion would go on apace. There would be no talk about a soon-coming depression.

But we must hasten on. Not only did the Son of God come on a mission of revelation, but He also came on a mission of redemption. He Himself said, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Surely you know what that means. Surely you rejoice with me in the assurance that the blood of the Son of God has been spilt for our sins. With that tremendous thought in mind, think of what it means to be a preacher or an evangelist. Think of what it means to face congregations in New York, Philadelphia, Baltimore, Washington, Chicago, Detroit, Denver, Los Angeles, San Francisco, Toronto, San Antonio, Miami, and to tell black and white, Jew and Gentile, that the "Lamb of God . . . taketh away the sin of the world," and to know that it is true, that it is definite, that it is sufficient, that it is available? Do you know what it means for any preacher or Christian worker to tell an individual or a crowd, "Believe on the Lord Jesus Christ, and thou shalt be saved," and know that this appeal is signed and

sealed by the death, burial and Resurrection of the Lord Jesus Christ?

O my beloved, listen to me. I am sorely afraid we have heard the story of redemption so often, the message of the Cross so very often in song, in sermon, in testimony, in books, that it has become an old tale. As a matter of fact, every time we think of the Cross, our hearts should be melted, our souls moved within us at the thought of the grace of God. We should be driven to show our extreme appreciation, our deep thankfulness, to Him who loved us and gave Himself for us.

May I tell you how I feel about all this? If by some display of God's grace, the news were to come racing across the wires of the world that peace had actually been established over all the earth, that the Indonesian, the Javanese, the Iranian, the Palestinian Jew versus Arab difficulties were settled for good and that the atomic bomb had been so regulated that it would never trouble the peace of the world, what glorious news that would be! But I have better news than that—Jesus Christ died for our sins according to the Scriptures. If by some visitation of God's mercy, some medical man or scientist or laboratory technician or chemist or druggist were to discover a remedy, a sure cure, for tuberculosis, for infantile paralysis, for crippling arthritis, for leprosy, for all the other dread diseases that afflict mankind, what great joy there would be in the world! We would shout, scream, congratulate each other, advertise the wonderful cure. But still I say, I have better news than that—Jesus Christ, the Son of God, died for our sins according to the Scriptures.

They tell me there is coming a time in the United States of America when my people, I and my people, the Jews, will not be wanted, when Anti-Semitism will raise its hydra-head over this entire nation. Perhaps this is true. Perhaps such a time is coming. The Bible seems to teach it. Every sign points to it. What shall I do? What shall I do about my wife? What shall I do about my babies? Shall I become frightened? Shall I become unhappy? Shall I kill my wife and my children? No, my friends. I shall simply cling a little closer to the Cross of the Lord Jesus Christ. I have the assurance of God, "He that spared

not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Because of the shed blood of the Son of God, because of the redemptive mission of the Lord Jesus Christ, I know that no harm can befall me or mine without the permissive will of God.

Not only did Jesus Christ come on a mission of revelation, not only did He come on a mission of redemption, but He also came on a mission of reconciliation. He said, "For the Son of man is come to seek and to save that which was lost." The blessed Apostle Paul took up the cry, when he said, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Again Paul declared for the ages, "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight."

You need not call my attention to the fact that God needed no reconciliation. I know full well He loves and has loved the sinner, but He hates and has hated the sinner's sin. I know that God did not have to have His heart moved. God did not have to have His heart melted. God's heart was already broken for us. It was moved with compassion toward us long before He sent His Son to die for our sins. It was different with us. Our hearts were stubborn. Our souls were enthralled by Satan. Our minds were blinded by the gods, the things, the affections, the ambitions of this world. It was we who needed melting. It was we who needed moving. It was we who needed constraining. Not even God, and I say this altogether reverently with my soul in the dust of humility, not even God could have discovered a better way to break our stubborn wills, to constrain us, than the way of the blood-stained Cross of Calvary. We see the superlative sacrifice of Jesus Christ. We recognize that it was for sheer, unadulterated concern for us that He climbed Golgotha's brow. We know that

it was the weight, the woe, the wickedness of our sins that nailed Him to the bitter Tree. These thoughts motivate us to repent of our sins, to give ourselves through Christ to God. Surely the word of the Cross is the word of reconciliation.

We must go on to the second question. I have done my best to tell you about the mission of Jesus Christ. Now, what about the work that Jesus wants us to do? He says, "As my Father hath sent me, even so send I you." That is the commission from Christ. What is that commission? It is to make disciples of all nations. It is to preach the Gospel to every creature. It is to be witnesses unto the ends of the earth. It is to be the light of God in a dark world, to be the salt, the savor, to a race that is steeped in corruption, vileness and degradation. D. L. Moody expressed this better than I can when he cried, "God has given to everyone of us a rowboat with oars in it, setting us adrift on the ocean of sin. Men, women, children, storm-tossed, are drowning, sinking into hell. It is up to us, with our boats, to rescue as many of them as we possibly can from perdition."

That commission is to every child of God. It is to every twice-born soul. It is to everyone in this congregation who is a Christian. It is utterly impossible for us to be out from under that responsibility. We cannot pray ourselves out of it. We cannot love ourselves out of it. We cannot give ourselves out of it. We cannot say, "I give a great deal of my money; let somebody else win the lost." We cannot say, "I am living right, a clean, separated Christian life; let somebody else witness." We cannot say, as some do, "God has called me to a life of intercession. I am to spend all my time in prayer. Let somebody else who is not so busy win those who are dying in sin." It is my conviction, as deep-seated as my religion and my faith in the Son of God, that the only reason God saves us and lets us live here upon this earth, is that He may use us in this one transcendent business of winning others.

Let me make a personal reference. The Lord has packed many thrills into the forty-three years of my life. I have had all kinds of accidents and incidents. I have been a college professor, a lawyer, a soldier, a pastor, an evangelist. I have traveled across this

continent by plane, by train and by car many times. I have shot cannons. I have seen autopsies performed on buddies of mine who, a few hours before they were stretched out on the operating table, were working, living, laughing by my side. But the thing that I live for, the thing that I breathe for, the thing that I work for, the thrill that I pray for all the time, is that which comes from leading others to an acceptance of the Lord Jesus Christ. Once you have won a soul for the Son of God, you will never be satisfied with anything else. There will be a constant, ceaseless, compassionate hunger and thirst in your soul for the souls of others.

The commission is to every Christian everywhere. I am not a prophet, nor a son of a prophet, but I warn you that the worldwide revival we have been hearing about so much during these conference days will never take place until the home base is revived, until America is claimed for the Lord Jesus Christ. We need America evangelized or America will ruin the world. Christ's command is to everyone of us, everywhere, beginning right here where we are this minute. I do not know how many people there are in this congregation, perhaps two thousand, perhaps more. If I read my Bible correctly, if the New Testament teaches anything, if the Old Testament reveals anything, if experience is any criterion, I say that there are enough of us here to start the American revival, to start the world revival—provided that we are willing to accept our commission.

This commission is to every Christian, everywhere, all of the time. There are no furloughs in this war, no passes, no discharges, no armistices. There are no times when we are given the privilege of putting down our guns, of throwing off our uniforms, of donning civilian clothes. No, the minute we accept the Lord Jesus Christ as our personal Saviour, and, may I say further, the minute we follow Him in baptism, that very selfsame minute we put on the uniform of the Cross. There are no discharges, I repeat, from this engagement of the Lord Jesus Christ and His people against sin and Satan. If we step aside for a minute, we are A.W.O.L. We are out of the line of duty. If we drift along, not doing what God expects us to do, we are deserters.

God has the right to punish us in any way in which He sees fit.

Let us suppose that President Truman were to come here and plead with us to give of our money, of our time, of our hands, of our feet, of our toil, to help America become what it ought to be. What would you do? I shall tell you what I would do. President Truman is not of my party and I am not of his thinking. Yet, he is the President of my beloved country. I would race down to the front crying, "Mr. President, if there is anything I have that can help America, if there is anything I can do for our glorious land, here it is to the last penny in my pocket and the last measure of my strength and ability." A greater, an infinitely greater than President Truman could ever possibly dream of being, is Jesus, Prince Immanuel. Stained, marked, marred with the blood of His sacrificial Cross, He stands before us in this holy tabernacle in this high hour saying to each of us through the poor voice of this preacher, "I need you. I need everyone of you. Souls are going to hell. I need your testimony. I need your help to reach them for salvation." What will you say to Him?

You say to me, "Can He not save the world without any of us?" I do not know. It does not seem to be His plan. It is not what the Bible teaches. You know the Great Commission as well as I do. You know how often the Lord Jesus Christ has repeated it. You know how definitely and whole-heartedly the apostles governed their lives by it. You know that it is the accepted testimony of the Christian centuries that God and Christ and the Holy Spirit are dependent on us to carry on the message of salvation.

We come now to the third question. You have seen the mission of the Lord Jesus Christ. You have had the commission of the Lord Jesus Christ pressed once again upon your hearts. The question is, how are we going to do it? How are we going to carry out the pressing program that the Son of God started? I offer you one word. May God burn it into your hearts and mine also. May God impress it upon you that day and night you will be constrained to think about it. That word is submission to Christ. That is the answer, submission to Christ. You

may work as hard as you please, spend and be spent. You may engage in religious activities until the crack of doom but you will not make any impact on a lost world until you learn the lesson of submission to Christ. Put up great new churches, build tabernacles, do all you can in every possible way. Unless there is submission to Christ, everything will be ineffective, neutral, "as sounding brass, or a tinkling cymbal." There must be submission to Christ. What do I mean by submission? I mean three things.

First, there must be the enthronement of the Lord Jesus Christ as absolute sovereign Master in your lives. You say, "What does that mean?" Do not ask me. Ask Him. Ask Jesus. To enthrone the Son of Man as my Lord and Master, I had to give up my father, mother, brothers, sisters, friends, all my kinsfolk. I had to give up my office and my property. To enthrone the Lord Jesus Christ now, I have to leave my wife and babies for weeks and months at a time to speed from one end of this continent to the other in constant, ceaseless revival and conference engagements. Do you believe there is money enough in all this world to pay me for this kind of a life? Of course not. It is the love of Christ that constrains me. It is the same love of Christ that must constrain everyone of you. Christ must be enthroned by each of us. He will tell you what He wants you to do. He will tell you what is lacking in your life. He will point out the door that is closed and locked. He will reach for the key that is hanging from your belt instead of from His. He will show you the room that is occupied by idols instead of by the Holy Spirit.

Enthrone Jesus. Whatever He tells you to do, that do. Remember the story of the miracle of the changing of the water into wine in old Cana of Galilee. Remember how the Lord's mother said to the servants, "Whatsoever he saith unto you, do it." They obeyed the word of the Master. The water became wine. We all are waters. There is not much to us. We have little ability or courage or talent. It is only Jesus who can change the water—the plain, tasteless water of our lives—into the wine of God's grace. Yes, there must be an enthroning of the Lord Jesus Christ.

Second, there must be a definite dependence on the Holy Spirit. "He breathed on them, and saith unto them, Receive ye the Holy

Ghost." Label me with any label you please, connect me with any group you choose, but never forget that I believe there is such a thing as an enduement with power from on high for the work of the Lord. I believe that my Bible teaches it; I believe that Christian history and Christian biography verify it; I believe that my personal experience says "amen" to it. Day by day, whenever and wherever you meet new situations, new difficulties, new problems and new crises, there is more power, much more power, waiting to float into your soul if you will open it heavenward. All of us are prone to think that, because certain ways have proved effective, these ways are the only ones God will honor. The people of his day fought Charles Finney when he introduced advertising. They criticized him when he introduced the mourners' bench. They fought and criticized and ridiculed Moody and Sankey. They almost smashed Sankey's small organ. They called it "a kist of whistles." Yet the Holy Spirit was in the advertising, the Holy Spirit was in the mourners' bench, the Holy Spirit was in the box of whistles. God honored them all in the might and power of the Holy Spirit.

I heard that matchless, titanic, once-in-a-generation preacher, George Truett, say with conviction to a tremendous crowd of other preachers, "I'd rather be the pastor of a church of people filled with the Spirit—a small humble church meeting under God's open skies—than the pastor of a church of thousands of people who met in the greatest cathedral man ever erected to the glory of God but were without the Holy Spirit." His statement made my poor soul rise in a pleading cry to God, "Lord make me remember this cry of this mighty prince in Israel."

My friends, Winona Lake is a great place. The evangelistic conference last week was a tremendous victory. The Youth for Christ gathering will sweep on; its repercussions will be heard from pole to pole. People will continue to feel for a long time the glow that has been generated here. The conference of the American Association for Jewish Evangelism has made our hearts throb with passion and compassion for the souls of God's chosen people. Throughout the year the Bible Conference of Winona has sent out waves of influence. All these conferences, however,

depend desperately on the Holy Spirit. If the Holy Spirit is in them, they are of God, and will be true to the glory of God. If the Holy Spirit is not in them, they will come to nought.

Thank God, I can stand before you, and in the name of the Lord, on the terms of the blessed Holy Book, without any hesitation, peradventure or shadow of a doubt, tell you that the Holy Spirit, the third Person of the Trinity, the Holy Ghost, stands just as ready, just as willing, just as eager, just as anxious to flood the soul of every person in this congregation as He was to flood the souls of the apostles on the day of Pentecost long ago.

Not only, however, must there be an enthroning of Jesus, not only must there be a dependence upon the Holy Spirit, but in this matter of submission to the Lord Jesus Christ, there must also be an assumption by everyone of us of his and her place in the line of attack; there must be an assumption by everyone of us of his and her responsibility in this great work. No one will do our work. There is a place in the ranks of Immanuel for each one of us. The work that we fail to do will be left undone. At the Judgment Bar of God, we shall have to give an accounting of our stewardship in the souls of men. The world is looking to us. The world is following us. We are leading them either upward to God in heaven or downward to the devil in hell.

I was a soldier, a staff sergeant in the medical department, stationed in the hospital in Fort Sill, Oklahoma. They had maneuvers twice each year, in May and October. The first sergeant of my detachment was my very dear friend. He tried to protect me. He did not want me to go on the maneuvers, so he failed to put my name in for them. I wanted to go, however, and after some begging and insisting he finally said, "All right, I'll let you go, but remember, you'll be very sorry that you went."

I did not pay any attention to him. I wish I had. Then came the day of the start of the maneuvers. More than two thousand fellows were in the march. The first afternoon, it started raining and it rained all the five days. It can rain with less judgment in Oklahoma than in any other place in the world, unless it be Texas. It was rain, rain, rain, more rain. The roads were soggy. The tents were soaked through. It was rain, rain, rain, but the

maneuvers did not stop. The general was comfortable; he had a limousine. The colonels were comfortable. My commanding officer spent most of his time in the ambulance. The rest of us were very uncomfortable. On the third night, I believe it was, they told us before we stretched out to get what sleep we could on the soggy ground, because that night they would wake us up for a forced march. There were to be no lights, no cigars, no cigarettes, no matches, no flashlights, no headlights on the automobiles, no fires in the field kitchens. We went to bed. About two o'clock in the morning came the low shriek of the whistles. We started off.

On the back of each piece of equipment—each truck, caisson, ambulance and ammunition wagon—were two pennants. As the equipment rolled along, the wind blew the pennants. If we kept our eyes on them we could see them even in the darkness. Hour after hour we went on and on. Suddenly there was a loud whistling up and down the line. There had been an accident. A reconnaissance truck had turned over, crushing one of the men who had been sitting on the driver's seat. I attended the court martial investigation that was held because I was the staff sergeant in charge of the medical detachment who handled the broken body of the man. At the court martial, the following story came out.

The sergeant sitting by the side of a private who was driving the reconnaissance truck, had begun to talk to the driver about his girl friend, a perfectly legitimate thing for him to do. Interested in the story, the private had taken his eyes off the pennants on the equipment ahead. This caused him to turn off from the straight path. Another reconnaissance truck, quite a long way behind the first one, followed the misguidance, struck a shell hole and turned over. One man fell under the wheels and was crushed. They sent the sergeant and the private to Leavenworth —I do not know for how many years. That, however, did not bring the dead man back to life.

Friends, you and I are pieces of equipment in the army of the Son of God. The pennants of our salvation are waving along. If we pull them in, if we obscure them, if we stop looking at

the road ahead, if we pull off at a tangent, somewhere along the line the Lord will bring us back, but we may have caused others coming behind us to stumble over the shell holes of sin and to sink into the devil's hell. Surely we do not want that.

The third requisite in this matter of submission to the Lord Jesus Christ is constant, sacrificial surrender. We must not count the cost of serving of the Lord Jesus Christ in the lives of our fellow men. Jesus will find no satisfaction in us, the Holy Spirit will never be given to us and the work of God will suffer in our hands unless we follow through in this matter of serving our fellow men in the Name and for the sake of the Son of God. There is a place of toil for everyone of us. There are multitudes round about us, consciously or unconsciously looking to us for a word of guidance, of instruction, of inspiration. Shall we take up the challenge of the Son of God, "As my Father hath sent me, even so send I you"?

Some years ago an evangelist, under the London City Missionary Society, was conducting a tent revival in one of the worst neighborhoods of the Limehouse district. People came, a few at first, then quite sizeable crowds. One night, among the converts kneeling at the altar, there was a boy about thirteen years of age. That boy was the son of a widower. His father, a very wicked man, ran one of the vilest saloons in all that filthy neighborhood. The boy went home that night, but was afraid to say a word to his father about his salvation.

On Saturday nights during the revival, instead of preaching, the evangelist led the people in a prayer meeting. He asked his audience, "For whom are you folks praying?" One after another answered him. After some hesitation the boy stood to his feet and said, "I am praying for my daddy. He is a saloon keeper. He is not a Christian. I want him to be saved. My mother is dead. She was a Christian. Pray for my daddy."

Of course many prayed that night for the boy's father. On Monday morning one of the neighbors who had attended the prayer meeting told the father that the boy had asked for prayer for him. The neighbors thought this would break the man's heart, but it did not. When the boy came home from school, the father

warned him, "Listen, if you want to join this, that, the other kind, of a cursed church, go ahead, but you leave me alone. Leave my name out of it." The boy was quite frightened, but that did not stop him from attending the meetings. On Saturday night there was another prayer meeting. Once more the boy asked for prayer for his father.

Monday morning the same neighbor again told the father. Of course he was not trying to harm the boy. Do not misunderstand. He was trying to help. He thought that by telling the father of the boy's intercession, the father's heart would be moved toward Christ. When the boy came home, the father slapped him hard, threw him against the wall and drunkenly said to him, "I told you to keep my name out of it. Next time you mention my name in that place, I will whip you to death."

What could the boy do? The week went by and the Saturday night prayer meeting came. The boy did not raise his hand or ask for prayer. Another week sped past and another Saturday night came. Then on the third Saturday night the boy could not bear it any longer. He stood to his feet and in a choked, sobbing voice cried out, "I am praying for my daddy. He is a saloon keeper. He is not a Christian. Pray that God may save him."

On Monday morning the very same neighbor again told the father what had happened. When the boy came from school, the father took him upstairs, led him into the boy's room and closed the door. He held the boy with one hand, took off his own belt and whipped the lad until the blood soaked through his blouse. When the boy fainted, the brutish man threw him to the floor and kicked him. Then he went downstairs and came back with a pail of ice water to throw over the unconscious form. When the boy stirred, shivered and opened his eyes, his father kicked him again and went heavily downstairs.

Crawling on his hands and knees, the boy climbed into bed, fell across it on his face and sobbed himself to sleep. Late that night the father sobered up somewhat and began to think of his boy. Business slowed up a little, and he started up the stairs. The son heard him and woke up. When the father opened the door,

the boy moved over against the wall for he feared another whipping.

The father was not the fool he appeared to be. He sat down by the side of the bed, put his arm around that boy's shoulders and began to pat his sore back softly. And as he did so, he talked.

"Son, I wish I hadn't touched you. Son, I know I am a beast. I am a brute. Son, I'll never touch you again, no matter what you do. Son, I promise I'll never lay a hand on you again as long as I live."

By that time, both father and son were crying. Minutes went past, and then the man spoke again.

"Son, are you really a Christian?"

"Yes, daddy."

"Son, can you pray?"

"A little, daddy."

"Son, after what I have done to you, would you pray for me?"

"I will, daddy."

The boy got down on his knees, his father beside him, and closing his eyes, lifted up his voice to the Lord in earnest prayer.

"Lord, this is my daddy. Mamma is gone. She has been gone a long time. I know she is in heaven with you. O Lord, my daddy is not a bad man. I know he whipped me, Lord. I know he kicked me. I know he hurt me. My back is sore. But Lord, You know my daddy. He is a good daddy. He has bought me presents. He is sorry for what he has done. Lord, save my daddy. Please save my daddy."

On and on the boy prayed and finally he broke his father's heart. The man pressed his own arm a little tighter across the boy's shoulders and began to sob.

"For God's sake, please quit. Son, don't pray any more. Son, I am ready. Son I am willing. Son, I'll take Jesus as my Saviour. Son, if you will tell me what to do, I'll be a Christian right now."

That poor little boy—that bleeding, suffering, weeping boy—with only the few verses of Scripture that he knew, led his daddy,

step by step, to salvation. Both prayed again and then they parted for the night.

Early the next morning the father wakened the boy and said to him, "Son, put on your clothes quickly. You are not going to school today. You are coming with me."

"Why not, daddy, the teacher will . . ."

"Never mind, son, I'll send her a note. I want you to go with me to see the preacher."

Daddy, you are not going to hurt him, are you?"

"No, son, I am not going to hurt him, or anyone else. I am through fighting. I want you to go with me to see the preacher. I want you to bring me to him."

After breakfast they went to the preacher's home and asked him to go with them. Then the man led the boy and the preacher to the saloon. The saloon keeper opened the door and told the other two to stand on the threshold while he himself walked in. It was dark inside. He lit the gaslight. There was an axe standing by the side of the bar. He picked it up, smashed the bar, destroyed the mirror, the tables, the chairs, the booths, the partitions, the bottles, the barrels, the steins, the glasses. In a few minutes the place was completely wrecked. Red-faced and perspiring from exertion, the man threw the axe down into the debris, walked back to the door, closed it and pulled out the key. Then he reached into his pocket and pulled out a paper, put the key on top of it and handed them to the preacher.

"Preacher," he said, "here is the title deed to this entire house. I'll go with you to a notary public to make it official. You may have it. You can give it to anybody. I am going to make an honest living; I am going to live for God and my boy from now on."

Right now, while I am preaching to you here, in that former wicked saloon, that abomination of hell, there is a national chapel. There during the years that have passed literally hundreds have found their way to the Lord Jesus Christ. In the power and demonstration of the Holy Spirit, it all came about because one

small boy enthroned the Lord Jesus Christ, depended on the Holy Spirit and went all out for Jesus. My prayer is that God may send one of us out of this auditorium to do the very self-same thing from now on until Jesus comes or calls us to Himself. God grant it. For Jesus' sake. Amen.

# The Master's Method

By HYMAN J. APPELMAN
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TEXT: *"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high"* (Luke 24:46-49).

Let us consider together the subject of "The Master's Method"; how Jesus Christ would do the work we are trying to do here in our churches, in our pulpits, in our Sunday school classes, in our denominational organizations, in all our Christian activities. You know as well as I do, and I do not wish to rehash the bitter story, that the majority of our churches of every persuasion and denomination are backslidden. They are cold, indifferent, fruitless, powerless. In my own denomination down in the Southland—a denomination supposed to be the most evangelistic group of people that God has ever let live here upon this earth, at least in this day and time—in one year six thousand churches reported not a single baptism. There are more than twenty-five thousand churches in that denomination. In the latest reports we have—reports of three years ago—there were some sixty odd churches out of the twenty-five thousand that had baptized more than a hundred people each.

Yet in spite of all this, from one end of this country to the other there are churches right now in this so-called day of apostasy, in these so-called last days, that are winning more souls to Christ than any churches in the history of Christendom this side

of apostolic days. There are churches north, south, east and west that are winning and baptizing more people to Christ than Charles Spurgeon did year by year in his mighty ministry. These churches are of every denomination and persuasion. I am thinking of certain churches in New York City, in Los Angeles, California, in Minneapolis, Minnesota, and one down in the Southland in Jacksonville, Florida. They are scattered across this nation—gigantic, titanic, victorious, fruitful churches and preachers and people.

What makes the difference? Why is it that the majority of our churches are so barren and so powerless while these churches that I am speaking to you about are still so abundantly, gloriously, and Christ honoringly victorious? Hold that question in your minds for a while.

Another point I wish to call to your attention is this. All of the really great revivals in America, all of them barring none, were north of Mason and Dixon's Line.

When D. L. Moody went to the South he did not win large numbers of souls. Sam Jones had some great meetings in the Southland, but they were small in comparsison with those Charles Finney had in Rochester. Then a revival swept across America, but it was north of Mason and Dixon's Line. That is something you Northerners seem to forget. You think that down South all we have to say is "revival" and the thing revives. But remember that the great works of D. L. Moody, Torrey, Billy Sunday and Gipsy Smith were accomplished almost exclusively in the North, not in the South.

The reason for this is manifold. First of all, do not forget that in the South there were only fifteen or sixteen states, now there are eighteen but then there were only fifteen or sixteen. I say fifteen or sixteen because two of them were debatable. They were north and south, both of them. Now they have brought part of New Mexico, Arizona and California into what we call the "South." Illinois, Missouri and Maryland are part north, part south.

Another thing is that until this war the population in the North was more than three times as large as the population in the South.

Until this war we had about thirty million people in the South while in the North you had more than one hundred million people. There are more people up here in the North to serve and to win for the Lord than there are in the South. We have no great cities like Chicago, Boston, Philadelphia, New York, Baltimore and Washington in the South. There is not one city the size of Washington in the South. There are not five cities the size of one Chicago in the South. There are not ten cities the size of one New York in the South. There are more people in New York City alone than there are in the entire State of Texas. There are more people in Chicago alone than there are in the entire State of Oklahoma.

I was speaking to a group of preachers a short time ago during revival meetings in which I was engaged. They asked me a number of questions, one of which was this, "If you were being led of the Lord to go into a pastorate, where would you want to go?" These Southern preachers were shocked when I told them that if I had my choice I would want to go North because there are more people to reach for the Lord Jesus Christ in the North. You do not say, "as goes St. Louis so goes the nation." You do not say, "as goes New Orleans so goes the nation." Let a revival sweep across the city of New Orleans and it will have little effect upon the nation, but let a revival sweep Chicago or New York and it will shake America from center to circumference.

Now I repeat the question I asked you to hold in your minds. "Why is it that the majority of our churches are so unconcerned, so indifferent, so barren, so powerless, yet there are some gigantic, titanic churches across the nation that are very fruitful in the demonstration of the Holy Spirit?" Our text contains the answer. There are three points to be considered. They do not come to me from anything that I have read but from what I have seen and gone through. I know I am too young to give you advice, but I certainly can tell you about some of my experiences and I do so most humbly.

The first point I wish to make is that the message is the same. If you have heard Ward Ayer in New York City, Louis Julianell in San Francisco, Roy Angell in Miami, H. B. Prince in Minne-

apolis, Oswald Smith in Toronto, Martin Anderson in Denver—I pick out different denominations—you have heard the very same message. These men all preach the same thing.

I want to pass this on to you brethren. If you want to do sensational preaching, preach the old time Gospel because, comparatively speaking, there is no one doing it. If you want to give the people something new, preach the old time Gospel. The majority of preachers are not doing it. They are preaching about the Gospel. They are preaching around the Gospel. They are preaching concerning the Gospel. But the message of Christ and Him crucified, the blood, hell, heaven, they miss.

First, the message is the same because the need is the same. Consciously or unconsciously every person who is this side of the unpardonable sin knows that he needs God whether he will admit it or not, whether he will confess it or not, whether he will come to God or not. Conscience is on our side. We know that. We know that all have a heart hunger. We know that all want something. We know that all want peace, assurance.

There used to be a time, so I read, before my time, or the time of most of you, when the preacher was the only one in the community who read much. When he told a congregation something that he had read in a book or a magazine, the people ate it up. But in these days, everybody reads. They read the *Reader's Digest,* the *Saturday Evening Post, Time Magazine, Newsweek.* What they do not read they hear over the radio. But they do not read the old time Gospel in *Newsweek,* the *Reader's Digest, Time Magazine,* or the *Saturday Evening Post.* They hear very little of it over the radio. Just about the time Charlie Fuller goes on, Charlie McCarthy goes on too, and Charlie Fuller with all of his greatness does not stand a show against Charlie McCarthy. I used to wonder why it was that people liked to hear Charlie McCarthy. I should not have wondered; I should have known. They say birds of a feather flock together, and so woodenheads must like woodenheads. That is all there is to it. It is as simple as that!

In a great downtown church in a certain city in our own Southland, they advanced the house of the evening services, put a

radio in the basement of the church, and gave the people the privilege of hearing a popular radio program on Sunday evening. I am not going to tell you what denomination this church is because it is not my denomination, and I do not want to seem critical. If it were mine I would tell you.

The need is the same. Men are lost. They are going down to a devil's hell. There is no place in the world where their need can be supplied except in the church and in the preaching of God's Word.

Second, the message is the same because the Gospel is the same. The Gospel is identically the same. If it is not true today, it was not true at the time of Paul the Apostle. If anything has happened to make any part of this Book not true today, especially the Gospels, then the Bible never really was the unchangeable, inerrant, eternal, universal Word of God. But it is the divinely inspired revelation from God. It is the service of our texts, our truths, our appeals, our doctrines, our illustrations. We need no great libraries, no vast research—two facts which an evangelist appreciates very much.

I was in a revival meeting, a series of six meetings of two weeks each, across a certain state. The Lord gave us more than six thousand conversions in those twelve weeks. In those twelve weeks, by the grace of God, I preached more than three hundred times, sometimes five and six times a day. Now suppose that I had to find a new message for each time I preached. I would have gone crazy. I could not have done it. But thank God I did not have to find new messages. They were right here in the Bible—the same message. I am not preaching to you; I am just talking to you out of my experience. When I first started out to preach I came from the Army. I was a staff sergeant in the medical department, Station Hospital, Fort Sill, Oklahoma. I knew nothing about preaching, but had once practiced law and for a time taught public speaking. I thought it was my duty to prepare a new sermon every time I preached, and I did it, too. Brother, sister, they were good. I admit it. They were oratorical effusions! Everything was right and proper! I went on that way, tearing myself apart and almost going mad, preparing a

new sermon every time I preached, no matter where it was, whether they had heard me before or not. It was a new sermon each time.

Then one day Arden Blaylock, pastor of the First Baptist Church, Little Rock, Arkansas, straightened me out. He asked me, "How many sermons do you have?" I said "About five hunderd." He asked me what I did with them all. I told him I was always making new ones.

He said, "Why don't you use the old ones?"

"Do you mean use the old ones over and over again?"

"Sure."

"That wouldn't be fair."

"Why not?"

"It just doesn't seem right."

"Listen, boy, what kills snakes in one place will kill them in another."

Now, do you think I stopped making sermons? No. Do not misunderstand me. But I never have forgotten what my friend said. He was right, was he not? What will kill snakes in one place will kill them in another. How many times did D. L. Moody preach that sermon of his, "Weighed and Found Wanting"? More than one hundred times. He testified to it himself. They say that George Whitefield preached that sermon of his on "Ye Must Be Born Again" more than three hundred times.

The message is the same. We are not preaching the Gospel, or standing before our classes, or holding revival meetings in order to find favor with men or gain popularity and prestige. No. We are preaching for conviction, so that people will say, "What a great sermonizer he is!"

I have wagered my entire life, my entire ministry, on one Bible verse. I have been a Christian for more than twenty years; I have been preaching for more than fifteen years; I am forty-three years old; I have a wife and two children. I am wagering my whole life, everything that I am and have, on this one verse of Scripture, "And I, if I be lifted up from the earth, will draw all men unto me." If that is not true, the rest of it is not true either. That is the first thing. The message is the same.

Third, the message is the same because conditions are the same. My friends, the Gospel of the kingdom is a good thing but it will not lead anybody to Christ. The Sermon on the Mount is wonderful, but it will not lead anybody to Christ. You can live according to the Sermon on the Mount, if that is possible; personally I do not see how it is possible unless you are a child of God. You can preach the Sermon on the Mount and hold up a kind of negative Christianity, a negative brand of holiness and virtue, but you must turn toward God and put your faith in the Lord Jesus Christ to be saved. There has never been any change. Repentance toward God and faith in the Lord Jesus Christ are the identically same conditions. You cannot stand before a congregation of people, even in this day and time, and say, "Join the church and go to heaven," because it will not work. You cannot tell people, "Conform to our creed, our ritual, our doctrine, our practices, our program, and we will guarantee you a home in heaven," because you do not have any right to make such a proposition. No. They must come the same old way. They must come to the mourners' bench, at least in their hearts. They must come to a place where they are willing to be done with sin. They must realize that they are lost and on the road to hell. They must see that there is nothing good in them, that there never has been and never can be, and that they must look to Jesus Christ for salvation.

The message is the same. How they battle it! How they hit at it! How they push it into the hearts of sinners! I receive some of their magazines, the periodicals of these churches I have been speaking about—Mission Covenant churches, Reformed churches, Baptist churches, Methodist churches, Presbyterian churches, undenominational churches, Inter-denominational churches. They all tell the same story. They all insist on the same procedure.

The second point in this wonderful subject, The Master's Method, is that the messengers are the same. The disciples were to go out and evangelize a lost world. The disciples were to witness to the saving power of the Lord Jesus Christ. Those who had come to Jesus, who now knew Him in the pardon of their sins, who had accepted Him as Saviour, who had entroned Him

as Lord and Master, were to go out and tell abroad the story of Christ and Him crucified.

I do not go hunting. I am not against it, but I was not brought up that way. I lived in the old country until I was almost thirteen. They would not allow one to own a gun in Russia. After that I lived in Chicago. What good would a gun do in Chicago? Whom would you shoot there? They have enough guns in Chicago. When I went to the Southland I was fully grown, but I had never had a gun. In the medical department of the Army I was not given a gun. But I know men who do go hunting. They tell me there are two things you need to do good hunting. One of them is a good gun. Here it is. The Word of God. The other one is a good hunting dog. I have known preachers to pay five hundred dollars for a hunting dog. You say that is wrong. No, it is not. Hunting is their pleasure, their recreation. They can afford it for they have good salaries, big churches. They do not waste their time; do not worry about that. One of the mightiest men the Southland has ever produced, B. H. Carroll, was quite successful in his hunting. You need a hunting dog. Do you know now what I am talking about? I do not think you do. I shall have to draw you a picture.

A man stands in the pulpit before a congregation and shoots the Gospel gun with all that he has, with every ounce of power, strength and energy. He presses the invitation. He has to carry the whole load himself unless he has personal workers to help him. Now do you understand?

Look at our great churches. I am a member of a church that has almost six thousand members. My pastor starts his twenty-third year this September. That church has grown from two hundred members to more than fifty-eight hundred in twenty-two years. It has a half million dollars' worth of property. When he became pastor it was worth sixteen thousand dollars with a nine thousand dollar mortgage. He has baptized more than one hundred seventy-five people a year for twenty-two years. I have been a member of that church for five or six years and have held four revivals in it, so I know what I am talking about. When that pastor of mine gets through preaching, his deacons, his Sun-

day school teachers and some of his members move around the church witnessing for Christ. They are hunting dogs, picking out the quarry that the preacher's Gospel gun has brought to the ground.

I remember when I was a student in one of the universities in Chicago and joined a public speaking seminar. The university charged us one hundred dollars for ten weeks, five days a week, two hours a day. There were about two thousand of us, hence two hundred thousand dollars. The money was spent to bring the outstanding orators of the world to us. I heard Woodrow Wilson. I heard William Jennings Bryan. I heard T. P. O'Connor; I never shall forget him. He crouched over us to say, "Me name is Tay Pay O'Connor, and I'm full of wim, wigor and witality." He spoke hurricane style.

I heard Lloyd George; it was the only time I ever saw or heard him. I was not interested so much in the message as in the mannerisms of the man, the way he held the attention of his audience. However, I do remember distinctly one thing he said, "If I had my life to live over again I'd do what the Master did. I'd get twelve Britishers, I'd put into their hearts my passion for Great Britain, and I would have done more for my country than any other statesman Great Britain ever had."

He was right. You show me a church that is not a soul-winning church, and, under normal circumstances, I will show you a pastor who is not a soul-winning pastor. You show me a soul-winning pastor who is anxiously doing personal work, who is constantly doing personal work; give him a reasonable length of time—three, four or five years—and I will show you a church that will major in soul winning. There is only one person in the church who can lead a people to do personal work, to do soul winning, and that is the pastor. It is my conviction, as deep seated as my religion, that a man who is not primarily and pre-eminently a soul winner, has never been called to preach the Gospel. I cannot understand how a man can stand in the pulpit and urge his congregation to make personal calls to witness for Christ, when he himself is not doing personal work. The messengers are the same.

Lyman Abbott, in the height of his power, had a small auditorium. When it was crowded it would not hold more than six hundred people. It was crowded every Sunday morning. People said, "Mr. Abbott, we have bigger churches than you have; we have bigger crowds than you have; you are winning the lost and we are not. Why is it so?"

Abbott smiled as he said, "I preach Sunday morning and Sunday night, then six hundred of my people preach those same sermons six days a week." That is the answer today. There is no question about it at all. These great churches I have been referring to have trained personal workers, and all of them are not on the payroll. A few are on the payroll, but the majority of them are men, women, young people, children—the rank and file of the church membership—who have been enthused and inspired to go afield after the lost.

We have a very great deal to say about the victories of yesterday, and we cannot exaggerate or overestimate them. However, there are some things we must bear in mind about them. They were not accidental. The great majority of them were anticipated in careful preparation. Think of the evangelistic experiences of D. L. Moody—that matchless, superlative man—but remember he had a personal workers' organization second to none. He divided his tabernacles to give the personal workers certain numbers of seats. These workers would have a prayer meeting before the service and then take the places assigned to them. D. L. Moody would preach and give the invitation. The personal workers knew everybody in their section, whether Christians or unsaved. They would start to plead prayerfully with the sinners to be reconciled to God through the Lord Jesus Christ. What is wrong with that? Nothing at all. That is the way we ought to do it. In our homes, in our places of business and especially in our church services we ought to witness to win—courteously, carefully, spiritually.

I think the most effective man we have in the Southland is R. G. Lee. I am sure many of you have heard of him. He baptizes more than two hundred persons a year, year in and year out, in Memphis, that tremendous stronghold of Christianity.

What does he do? He is busy every minute of the day, every day. I do not see how he finds time to study and pray, but he must, because his sermons are powerful and he himself is a man of power. In spite of his many activities, his burning concern and compassion and agony for souls drive him out of the pulpit, up and down the streets, into homes, to plead with men and women and children to accept Christ as their Saviour and to come to God. Do you understand why his church loves him?

I have often heard George Truett preach. If you have not, you have missed a great inspiration. You do not know what it means to exhort sinners until you have heard George Truett. I have heard him preach the same sermon five and six times and have found myself crying harder the last time than I did the first time, because I knew when to cry. What was there about his sermons? They were exhortations. He was not a great theologian. He was not a great Bible scholar in the sense of knowing thoroughly the Greek and the Hebrew. He barely completed a university education and he never went to a seminary. But, oh, those matchless personal experiences of his! They burned into our souls as he told us how God used him in homes to win the lost for the Lord Jesus Christ. Experiences like his keep a man on fire.

Preachers have come to me and asked, "How can you keep up like you do, preaching four and five times a day and then visiting two, three and four hours in the afternoon?" That is the way I keep on fire. Next to my prayer life, next to my Bible study, the thing that keeps me warm is talking to people and trying to win them to the Lord. That is where you get your illustrations—illustrations which are a great deal better than those you read in a book. They are much more effective., They will do you more good and do your people more good. The messengers are the same. We preachers have to start. The people will fall in line as we train them, educate them, lead them.

When I was a pastor, I had a church that had a group of seven Deacons. The church would not allow more than seven. You could depend on those seven for everything. If they were not in church, somebody was sick or there was trouble. They at-

tended every service, but they would not do personal work; they would not try to win someone to Christ. Theirs was a kind of negative Christianity. I did not know what to do. I prayed and prayed; I talked to them. Then I began to take them with me. On Saturday I would take one of them and we would drive up and down the streets and visit in the homes. Here is what I noticed. We would go to a home, sit down on the porch or in the house and start to talk about Christ. The deacon would sit there with his head bowed. He hardly dared to look at me. The second, third and fourth visits were the same. Then the deacon would give an occasional pious grunt while I was pleading. After a while he would venture an "amen." Still later he would say a few words. In a few more visits, he would take over! Then in church, during the invitation, the deacons began to leave their seats, slip out against the wall, look around at the bowed heads, walk over to some man or woman or child and start to plead with them.

The third point in this message is that the method is the same. Not only the messengers, not only the message, but the method is the same. Suppose that the Lord, in His wisdom, was to call Brother Hepburn from his church and give him another great church somewhere—in Chicago, New York, Philadelphia, Denver, Los Angeles. He is a great and good man. Many churches would like to have him as pastor. Do you know what his present church would do? They would appoint a pulpit committee and have an oratorical contest. They would invite preachers to come and orate to them. I do not see any sense in that. Everybody knows that every preacher has a few good sermons, at least two good sermons, that he can show off on a trial. They did not do it that way in the days of the apostles. When they came to a difficult place they did not appoint a committee. They got down on their knees and remained before God until the Holy Spirit led them out of that place, until they received wisdom and power to know what to do. The method is the same.

First, we must tarry before God in prayer. Tarry! Stay there! Some of us, God help us, do not understand by personal experience the meaning of the word tarry.

I told you a little while ago about Arden Blaylock, the pastor of a church in Little Rock. I was with him in a revival meeting just before he died. He had a great church. We had wonderful audiences, but no power. A few here and there were being converted but we had expected a landslide. I called a prayer meeting one night after church. About seventy of us met in the ladies' classroom. We prayed round the group again and again and again until it was almost midnight and then Blaylock began to pray. I do not know how many times he had prayed up to that time, but he began to pray again. He prayed thirty-two minutes by my watch. The next morning one hundred and seven people came into the fellowship of the church in one service, ninety of them on their first public profession of faith. That is what I'm talking about.

Oh, how many all night prayer meetings this humble preacher has called in his evangelistic endeavors. I say to you before God that in my fifteen years of experience, we have never anywhere, under any conditions or circumstances, had an all night prayer meeting, but what the power of God broke loose. I have never been in a single place, from one end of this country to the other, but what a season of prayer has caused the power of God to fall upon us. It is because God is not a liar. He has to keep His promise. He said, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." We talk about how hard it is to win souls in our churches and communities, but what have we done, what are we doing about it? How long has it been since you had an all night prayer meeting in your church? Do not answer. Let your hearts answer. How long has it been since you had an all night prayer meeting in your church? How long has it been since you had an all night prayer meeting when you strove to have a revival? How long has it been, since, not winning as many souls as you should, instead of talking about it, criticizing, saying premillennial this and postmillennial that, you have gotten down on your knees, called your people to their knees and tarried there until God came down?

We must not only tarry but we must witness. Go! Tarry and go! Go and preach! Go and sow! Go and reap! Keep on going

with the Word of God. Every one of these churches, every one of these preachers, whom I have mentioned during these minutes together, specializes or majors in these two things, tarrying and witnessing. These preachers do not have personalities, great talents, great oratorical and pulpit abilities, but they are great in their hold on God in prayer; they are great in their sacrificial, devoted, dedicated obedience, as in the Name of God they pursue the method of the Master. They go up and down the highways and byways of life constraining men, women, children into the kingdom of God by the very agony of their burning compassion.

You know it is not enough to come to the Winona Lake Bible Conference. Your condemnation will be so much the greater. You come here and enjoy the services. Your soul is fed; you are lifted to the mountain tops. The thing for us to do now is to go back down where people live, to stay before God until Pentecost is reproduced in our souls, and then to lead our people in an attack against sin and Satan in our communities, in our cities, in our countryside. I promise you—and this is not my word but God's Word—that if we use the same message, the same messengers, the same method, victory will be ours just as definitely and fruitfully and abundantly, as it has been for all other preachers, all other Christians, all other churches through the ages who have majored in the same message, the same messengers, the same method. God bless us all, empower us all, use us all. For Christ's sake. Amen.

# God's Four Points

By JAMES E. BENNET
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We lawyers do not like to be so distant from our audiences. We like to stand right at the edge of the jury box and talk to the jurors face to face, especially when they have good looking faces like those of this audience. This is a better looking jury than I usually get in New York. We have women on our juries, too, but most of them are the cigarette-smoking, cocktail-drinking type. They are not good for jury duty.

The other day we were in court examining a case containing auditing. The judge called up the two lawyers. There were nine men and three women on the jury. The women were cigarette smokers; I had seen them in the halls and corridors. He said, "Look at the jury, men. Don't you think you had better settle the case?" So we lawyers got together and settled the case. We knew we would never get anything satisfactory out of that jury.

But this is a fine jury and we hope to get results. You know that we lawyers work for decisions. Everything we do works toward a decision. We cannot stand before a jury and merely preach. We must get a decision. The lawyer on the other side wants to deny everything we say. The judge brings his gavel down and decides for one side or the other and gives his opinion. Everything we do ends in judgment. We certainly believe in a judgment day. Though a lawyer may be an atheist, he believes in a judgment day because that is what we have all the while—judgments and decisions.

So when I go around speaking, I expect decisions. I expect decisions from Christians—that they are going to be more faithful, that they are going to read the Bible more faithfully, that they are going to understand they are servants of the Lord and have no will of their own, that they are to do the things God tells them to do without asking "why." Then there are decisions

for those who are not Christians—that they will accept Christ as their Saviour. Pray that there will be decisions today.

I want to speak to you on "God's Four Points." We have all heard about the four points adopted by Mr. Churchill and Mr. Roosevelt out on the Atlantic Ocean. I fear the four points are sunk in the Atlantic by this time. Mr. Churchill has been removed from his place of influence by the vote of the people, and Mr. Roosevelt has been removed from his place of influence by death. It is wonderful how "indispensable" men can be removed and the world continues without them. The four points of the Atlantic Charter were these: Freedom of Speech, Freedom from Want, Freedom from Fear and Freedom of Religion. These four points Churchill and Roosevelt said they expected to have settled by the war. I am not interested because I have those four points already. We have them guaranteed to us by a Power greater than all the armies of the world. We read in the sixth chapter of Matthew, Christ's explanation to His disciples, and through them to the world, that only the things of God count. Notice especially verse nineteen, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

You say, "Mr. Bennet, don't you believe in being thrifty?" Yes, but I believe in God's thriftiness. If God wants me to lay up money because after a while He has some use for that money, then I should lay it up. If I have some money now that He wants me to use for Him, I should use it for Him. It is God's money. "Well, don't you believe in tithing?" If God says so, yes. Tithing was an Old Testament custom. It was a good custom because God fixed it—tithings and then offerings beyond the tithings. However, we Christians have more than tithing to consider. We are sons of God, and "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not

your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Now if my body, soul and spirit all belong to God, why should I worry about the ten cents in my pocket? Even that belongs to Him, too. I should not spend ten cents unless it is in God's will. It is all His money .

Our time is His. We should budget our time as well as our money. We are His servants and His children. In Isaiah 43:7, God says that we should glorify Him, that we were created for the purpose of glorifying Him. That is all we are here for. There are 2,200,000,000 people on this earth whose whole business it is to glorify God. How can we glorify God? The answer is in Isaiah 43:10, "Ye are my witnesses, saith the Lord, and my servants." Does this mean me? Can I glorify God? Yes. How? By witnessing for Him in my life—in my talk, my actions and my thoughts. Witnessing for Him means giving evidence that I am saved. And I must be His servant and say even as Jesus said, "Nevertheless not my will, but thine be done." Jesus also said, "(Father) I have manifested thy name unto the men which thou gavest me." This means that He had witnessed to everybody to whom God had told Him to witness. And then He said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

Jesus is our Pattern. He is our Example. He has shown us what God expects us to do. When the time comes for us to lay down our work, close our eyes and "be absent from the body, and to be present with the Lord," can we say "Father, we have glorified Thee on earth"? Can we? Can we say "Father, we have witnessed to everybody to whom you told us to witness"? Can we say that? Can we say, "Father, we have served Thee in everything, we have not had our own way, we have not tried to have our own way, we have rejoiced in doing Thy will"? Can we say that? No wonder that God says we have all sinned and come short of the glory of God. How far short some of us have come! The purpose of these Bible conferences is to bring us to a stop, to make us really think. It is not enough that our hearts burn within us and our emotions overcome us. The eyes of our

understanding must be opened so that we may really see where we are, where we are going and what God wants us to do.

In Matthew 6:21 does it not say that "where your treasure is, there will your heart be also"? Then in verse 24 we read, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." You have to make up your mind whether you are going to serve God or whether you are going to serve the devil. To the unsaved Jesus said in John 8:44, "Ye are of your father, the devil, and the lusts of your father ye will do." In John 1:12 He said, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Thus can men be transformed from sons of the devil to sons of God through Jesus Christ.

The world does not know this. The people of the world seem to think there is little difference between them and us. That is because we as Christians do not testify enough in our words and actions, and so the world cannot see much difference between a Christian and a non-Christian. It is especially difficult for the world to tell whether a woman is a Christian or not. Women dress alike, they act alike, they paint their faces alike. (I admit there are exceptions.)

I talked with a girl yesterday who was dressed very conspicuously. I said, "If you want to sing in our Word of Life choir in our Youth Movement we won't let you. If you want to serve on our hostess group in our Victory Center, we won't let you because the sailors and soldiers would start dating you right away. They would think you are a girl of the world. If you want to teach a Child Evangelism class, we won't let you. You don't look like a Christian teacher." She said, "The Lord never told me how to dress." I said, "He never will." He does say "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" and "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Then she started to quibble and I said, "I don't argue about these things. Christ died for you and it's your

business to live for Him without argument." We should not question these things or quibble about them. The world looks upon these girls and finds that they are like the girls of the world and the world does not see any difference.

Is it right for Christians to smoke cigarettes? Well, the world will not see that they are Christians if they do. Is it right for Christians to go to movies, shows and dances? The world will not see any difference between Christians and non-Christians if Christians go to these places of amusement. And if Christians mourn and cry when afflictions come, as non-Christians do, how can the world see any difference between them?

Listen to God's Word: "Come out from among them, and be ye separate." We must stand—"Stand up, stand up for Jesus." We sing it, but we do not do it. We even sit down as we sing those stirring words. We cannot serve God and mammon. Again, Christ said: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?" A little later He said: "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

You know, the four great economic needs in the world are food, shelter, clothing and drink—and by drink I mean water. If everybody in the world had enough food, clothing, shelter and drink there would be no economic problems. We would not need to talk about economics. We would not need any professors of economics. Food, drink, clothing and shelter—God guaranteed them to us if we would seek first the kingdom of God and His righteousness. These four items are necessary for us and that is why Mr. Churchill and Mr. Roosevelt said that the war would guarantee them to the peoples of the world. But man has never been able to guarantee these necessities. Throughout the ages we have had famines, pestilences and wars all over the earth and today we have come to the worst situation the world has ever known.

We do not realize, perhaps, that there are twenty nations in Europe who have no stable, independent, recognized government. Twenty nations without a government! Norway, Denmark, Holland, Belgium, France, Luxemburg, Italy, Greece, Albania, Bulgaria, Rumania, Yugoslavia, Czechoslovakia, Poland, Germany, Estonia, Latvia, Lithuania, Austria and Hungary, with no governments. The Big Three, so called, held a meeting in Potsdam — possibly it is the Big Two-and-a-Half now that Mr. Churchill is out and Mr. Atlee is in, or just the Big Two because Mr. Atlee is working very closely with Mr. Stalin—to settle the problems of the world. Of the twenty nations of the world who are without stable governments today, thirteen are dominated by Russia and now England seems to have gone over to Russia's side. Russia—a godless nation that never opens a single meeting with prayer to God through Jesus Christ—dominates twenty-two nations of the world! And Russia seems to dominate even the United States! When the nations met at San Francisco, we did not dare open with prayer. Mr. Stettinius stood and said, "Let us pause for a moment of meditation." He did not dare open the meeting with prayer; he did not dare say the word "prayer." We are so afraid of Russia! You say, "Mr. Bennet, this was supposed to be a religious talk, not a political one." All right, it is a religious talk, but I am trying to show you the situation in the world today so that you will not be fooled. The Bible says, "Let no man deceive himself" (I Corinthians 3:18). That is what the world is doing; it is deceiving itself.

The international Sunday school lesson yesterday was about the organization of a nation, the Jewish or Hebrew nation. God organized this nation through Abraham and it is still a nation in spite of the fact that practically all of the nations of the world at one time or another have tried to destroy it. Hitler started this war especially to get rid of the Jews. There were five or six hundred thousand Jews in Germany and he intended to get rid of them and all the rest of the Jews throughout the world. He probably did kill four or five million Jews, but in order to do it he destroyed twenty nations including his own, and the Jewish nation still survives.

The Jew does not have an army; he does not have a navy; he does not have a ruler; he does not have a constitution written by himself; he does not have any of the equipment that we consider a nation needs. How can he survive? Because God decreed that he would survive. This is a great lesson for you and me. We can have freedom of speech, freedom from fear, freedom from want and freedom of religion—and it is religion that binds the soul to God. In our relationship to God through Jesus Christ, we have perfect freedom in all of these four things. Let me read Matthew 6:33 to you again, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

If we had exercised these freedoms, we might have been killed but that would have made no difference. We would have been "absent from the body, and . . . present with the Lord." We have these four freedoms. We do not have to fight for them. God said in effect, "If you will seek My kingdom and My righteousness, I will give them to you; I will add these things to you." If we could only get the whole world to understand this! The song that we just sang indicates that the day is coming when the world will have these things. Well, I think the author must be a postmillennialist. I remember we used to sing it when I was a boy: "When the might and the right and the truth shall be, then come what may to stand in the way, that day will surely come." Well, it will not come. The world is getting worse; it is not getting better. The next day that dawns for the world will be a day of awful tribulation. That is what is going to happen to the world but I do not expect to be here. Let us remember that God can establish a nation, like the Jewish nation; He has established it; it exists. And He says that the last nation on this earth will be the Hebrew nation and Jesus Christ will be the King. All the nations in the world cannot possibly change this plan.

And God has a plan. Turn to the Book of Acts and you will see that God has made His plan known. "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name"

(Acts 15:13). These were Jews talking together. They knew that God would save the Jews if they would accept Jesus Christ, but what about the Gentiles? And James, who was presiding at the meeting, said that it was God's first point in His plan to take a people out of the world, out of the Gentiles as well as the Jews, for His Name "and to this agree the words of the prophets." That is what is going on today. We are under God's first point today. God is taking a people out of the world for His Name today. In II Corinthians 6:2 we read, "Behold, now is the accepted time; behold, now is the day of salvation." This is the first point in His plan.

This is His business today—salvation. God is choosing out of the world—all over the world—a people for His Name. I am more than seventy years old, and in all my life I have never seen a time when so many people were being saved as there are today. In spite of the war and the general unrest that prevails, souls are being saved. I am connected officially with twenty-three different religious corporations and they are all flourishing. Oh, they are not all overflowing with money but they are all overflowing with souls. I have never seen anything like it in my life. Last week a Youth for Christ conference was held here. Of course I am old enough to remember when the Christian Endeavor Society was started. I was fourteen years old then. I saw the Christian Society get under way and I saw it spread all over the world, even more rapidly than this Youth for Christ movement. For a while it was a wonderful organization but the leaders got away from the Holy Spirit. They began to run the society through organizations and budgets, they taught a doctrine of works instead of faith and they disintegrated. The Epworth League and the B.Y.P.U. went the same way.

Now we have the Youth for Christ started. I had the privilege of standing here last week and telling about two thousand young people that I did not want to see them fail. I want to see them let the Holy Spirit manage this movement and continue to manage it. Then it will work. It will not only spread over all the world but it will save souls all over the world. I pray God that it does. In New York City we started work for young peo-

ple five years ago and will hold our fifth anniversary in Madison Square Garden in September. We will have ten thousand children there in the morning—children under fifteen. We will have twenty thousand adults over fifteen at night and in the afternoon there will be five thousand Christian workers. We expect over twelve hundred souls to be saved that day. At the last meeting we had in Madison Square Garden, September 30, 1944, we had 760 confessions of faith. God is honoring this work. Our Youth work in New York City, we call it the Word of Life Fellowship, meets every Saturday night and then during the week we hold meetings which are resulting in 200 to 250 confessions of faith every week.

In our Child Evangelism work in New York City we have an average of 100 to 125 confessions of faith every week throughout the year. In our Good News clubs during the fall, winter and spring, and in our Daily Vacation Bible schools in the summer, 100 to 125 children from six to thirteen years of age confess Christ every week. The Christian Business Men's Committee in New York City has a Victory Center for service men and women. Everything is free and the Gospel is free. We are winning an average of one hundred souls a week for Christ there. One hundred a week—think of it! Since we started we have received more than seven thousand confessions of faith from service men and women. Since we started our Word of Life Fellowship for young people five years ago, we have received more than twenty thousand confessions of faith.

We have an attendance of three thousand at our Saturday night meetings in Carnegie Hall and more than one thousand are turned away. I have never seen anything like this in all my life and I have lived through the times of Dr. J. Wilbur Chapman and Billy Sunday. I was acquainted with Dr. Chapman when he started this place here at Winona Lake, one at Montreat and one at Stony Brook, New York. And yet I say that I have never seen anything like the numbers that are being saved today. There are more than one hundred of these Christian Business Men's Committees started in the United States and they are all leading souls to the Lord. There are more than five hundred of these Youth

for Christ movements in the United States and they are all leading souls to the Lord.

The Pocket Testament League of New York City is also doing a great work throughout this country. Since Pearl Harbor we have had more than nineteen thousand confessions of faith in the one hundred sixty different army camps and naval stations we have visited. We have a group of ten to fifteen men and women who visit the camps to lead souls to the Lord—not to entertain them, but to lead them to the Lord. Now we are spreading that work into China, to the American soldiers over in China and to the Chinese soldiers in their training camps. We have Chiang Kai-shek's permission and we have had Testaments printed in Chinese.

Now these are only a few of the agencies, and there are many more, who are leading souls to the Lord. I think there are two or three hundred Bible Conference Camps and they are all soul-winning camps. I go to twelve or fourteen of them every summer myself. I have been to eight or nine this summer, and have seen souls saved in all of them. There are more Christian workers than I have ever seen before and they are all leading souls to the Lord.

People are waking up to the fact that it is their business to lead souls to the Lord. It is not only the ministers' business. We who sit in the congregation must go out to testify and lead souls to the Lord and bring them back to the church to be fed. And we must be sure that they will be fed with the Gospel. We must not invite them to a church whose women's meetings are gossip circles and whose men's meetings are "smokers."

One of our present-day churches in New York even invited the men to smoke in prayer meeting so they would get them out, and the presbytery approved. They thought they were using new, ingenious methods but they were old, as old as the devil is old. They all have dinner together and then they push the dishes back and say: "Now we'll conduct a prayer meeting. Take out the cigar lighters and pass them around and pass cigarettes to the women." And so they have a prayer meeting for the glory of the Lord! Because I objected to these things, they put me

out of the church. They said I was disloyal and disorderly. And what is the result? God is by-passing this church and others like it. He is by-passing them and leading souls to Himself through these independent agencies about which we have been talking.

And it is the saving of souls that I am interested in. God has four points in His plan and the first point, as I have said, is the salvation of souls. What are you and I doing to help? "Oh," you say, "I have no special talent." Of course you have a talent. God gave everybody a talent to serve Him. When I first went to New York in 1898 I became acquainted with a colored man and used to visit him on Sunday afternoons. He had ossification of the joints, now we call it arthritis, and was confined to a wheel chair. He could not open his mouth. They had pulled out two of his teeth so that he could talk and they fed him through a tube, but he was leading souls to the Lord right along. He was the agent for a row of houses, he was a notary public, he wrote for a magazine. He was a very happy fellow and he was leading souls to the Lord. You can lead a soul to the Lord if you are willing, *if you are willing.*

Let me tell you a story about a Salvation Army girl who lived in Salt Lake City. She had rented a room for meetings, with living quarters in the rear. There was a stove in the middle of the front room where the meetings were held and when fall came this girl had to put up the stovepipe. If you have ever struggled to put twenty or thirty feet of stovepipe and three elbows together and then into a chimney, you know what she had ahead of her. It is a job that requires four hands, perfect patience and a wonderful disposition. This Salvation Army girl was standing on a stepladder and wrestling with two lengths of pipe and an elbow when the pipes attached to the stove pulled out and clattered to the floor. At that moment a man came along the street. He was not sober. Just how intoxicated he was, I do not know. He looked in just as the pipes fell, and could not help but laugh. Then he leaned against the window to watch. Suddenly this thought occurred to him: "I'm a gentleman. I should not be laughing. I should be helping." He staggered through the door

and said, "Lady, I see your predicament. I know about stovepipes. I will be glad to help you." She hesitated for a second but she was there to save souls and to lead them to the Lord and here was a lost soul delivered right into her hands. So she said, "I'd be very glad to have you help me." I call that a real Christian spirit!

The man started to help her. He took everything down. When you put stovepipes away in the spring, you think you knock the soot out of them but in the fall you find that there is plenty of soot left. The man, having knocked the pipes down, was covered with soot. His clothes were not very good anyway and now they were ruined. The Salvation Army girl was wise. She let him alone. If he broke the stovepipes, she would not say a word. It took him three hours to do the job, and when it was finished he was sober. He said, "Well, lady, I'll be going." She said, "I certainly thank the Lord for sending you in." Of course, he did not know anything about the Lord. Then she said, very graciously, "You go through that door and you will find a bathroom and clean clothes—a complete outfit."

Well, he followed her instructions and when he came out he looked like a different creature. He thanked her profusely. "I don't know when I have felt so good and so clean," he said. "I don't know when I have been so well-dressed as I am now and I certainly thank you and I'll be going." She said, "No, I have supper here with one of the other girls. She has been out on the street and has just come in. We want you to stay and have supper with us." He smelled what they were cooking and he could not resist a good meal. So he sat down and enjoyed their home-cooked food and then he said he was going. Again she said, "No, we are going to have a meeting now and we would like to have you stay and see what we do and help us. You have been so kind and I'm sure you have no other engagement, have you?" Of course, he did not have any place to go, and so he stayed and he sat on the front seat. You know the answer. When the invitation was given, he accepted the Lord. I know this is true because I was in a mission in New York City and heard him testify. He said: "Do you know what led me to the Lord? It was a broken

stovepipe. There may be some of you in this audience who think you have no influence or power but I'm sure you have as much as that stovepipe. If any of you are in the habit of saying 'I can do nothing' compare yourself with a broken, sooty stovepipe and see if you do not feel ashamed." That is the question I am asking today. How do you and I compare with that broken stovepipe when it comes to leading souls to the Lord? I repeat that we can lead souls to the Lord *if we are willing.*

We should carry tracts in our pockets—tracts and Gospels of John. I have found the Gospels to be the best. Last night coming here on the train from Chicago, I gave a Gospel of John to a Catholic boy and he would not even open it; he would not let me talk to him about it. I said, "Buddy, are you on a ship?" He said, "Yes." I said, "And if that ship sunk you would go to hell, wouldn't you?" "Of course I hope not." "But Buddy, you would. Wouldn't you be interested in knowing how to go to heaven?" "Well," he said, "maybe I ought to be." "Then will you take this and study it? "No, I won't," he answered. I suppose he had been told never to do such a thing. Someone else may win him later. Salvation is often the result of cumulative effort. We say a word, another says a word, and so on. It is not the sunshine of the day that makes the corn grow, it is the sunshine of that day and the next and the next. That is why you and I must testify whenever and wherever we can. I did give him a tract and he took it because it had a calendar on it. He said, "I can use the calendar." I said, "Yes, Buddy, you can use the calendar, " but I thought that he could not help seeing the other side once in a while. You and I have unlimited opportunities to lead souls to the Lord *if we are willing.*

In the Pennsylvania station a few years ago, there was a celebration for which a booth had been erected. At the entrance of this booth there was a small upright piano, quite dirty and scratched. No one would ever expect to see a piano in such a busy place. No one was playing on it. As I went by, I drew my fingers over the keyboard. Another fellow came along and did the same thing. And then I saw that we had an audience—an audience of one frail boy in an army overcoat that was too large

for him. He had a little peaked face and he looked disconsolate and discouraged and disappointed. I thought, "What a poor specimen of a soldier you are!" And then that forlorn looking soldier walked over to the piano, tipped his cap back, pulled up his sleeves, took off his gloves, sat down and started to play. That boy was certainly filled with harmony. I do not know when I had such a thrill. In a few minutes he had a crowd of about five hundred people around him. The music seemed to roll out of that piano! He played the old tunes that my mother used to play, the good old tunes, and he did not play with variations. You hear some pianists play with variations and they have to explain afterward what the tune was, but he played with what I call amplification. He brought out all the beauty you had ever heard in the tune—and more. People forgot that they were in a hurry. Their hearts were touched; they stood still and listened. And I thought "Oh, how little you can judge from appearances! This insignificant little soldier was unnoticed in the crowd until he displayed his talent, and then his talent held the crowd." You have a talent—a talent for leading souls to the Lord. All God's children have a talent for leading souls to the Lord, *if they are willing.*

I have spent my time on the first one of God's four points. After God has called out a people for His Name, He will return. He said, "After this I will return" (Acts 15:16). That is the second point. The Lord is coming back and He is going to build again the tabernacle of David. He is going to set up God's kingdom on this earth after the Tribulation, and then He is going to set up His own kingdom. God says that these are His four points and that His plan is going through in spite of world wars. Do not forget them, but remember that the point which concerns us now is this: "Behold, *now* is the day of salvation! We must not delay. "*Now* is the accepted time." It is our business to be saving souls. If a man as old as I am can lead people to the Lord, anyone can—anyone who is alert. Your daily prayer should be:

"Lord, lay some soul upon my heart,
And love that soul through me,
And may I humbly do my part,
To win that soul for Thee."

Remember Jesus said, "Without me ye can do nothing." And remember Paul said, "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

How many of you would like to see a soul saved? How many of you are willing to say, "God, I'll do anything at any time to lead a soul to Thee." You do not need to worry about God. He will not ask you to do something you cannot do. He has promised that He will not test us beyond our ability. How many of you are willing to let God have His way that souls may be led to the Lord in the next two weeks? If you are willing, you must be equipped. Carry a Testament with you, a Gospel and several kinds of tracts. Read the tracts yourself. Be sure of what is in them. I think I have four kinds with me now. They are no burden. You men load your pockets with a variety of things and you girls carry goodness-knows what in the little trunks which you call purses. You can always find room for Gospels and tracts to lead souls to the Lord. They are the tools for our business—the business of the salvation of souls.

And now let us pray. "Our Heavenly Father, we do thank Thee that Thou art our Father and that Thou art the Head of this family, and we rejoice that we are Thy children. We are not worthy to be Thy children but we have been born into Thy family through the Holy Spirit, through faith in Jesus Christ and His shed blood. Oh, may we be faithful children. May we acknowledge Thee in everything. We thank Thee for sending Thy Spirit to dwell in us and to keep up so that whether we eat or drink or whatsoever we do, we may do it to Thy praise and glory. And whatsoever we do, may we do it in the Name of Jesus Christ, giving thanks to God through Him. Now we thank Thee for these people who have said that within the next two weeks they will let Thee have Thy way in their lives and we pray that they may continue to do so all their lives. O Lord, if they have led souls to Thee, may they lead twice as many from now on. If they led one soul in a year, may they now win five in a year, or even twelve. May none of us be content to win only one soul to the Lord. And we thank Thee that because we are

Thy children our four freedoms are assured. Thou hast given us freedom of speech, freedom from want and fear, and freedom of religion because we have accepted Christ as our Saviour. In His Name we pray. Amen.

# Walking With Christ

By JAMES E. BENNET
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I should like to talk to you about religion, science, philosophy and salvation. I am not a scientist and I do not talk in a scientific way. I do not philosophize or guess or speculate. I want to compare these four subjects in the light of God's Word. Let us read from the first and third chapters of First Corinthians. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them (us) which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (I Corinthians 1:18-25).

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (I Corinthians 3:18).

Surely we must agree with the Apostle Paul: the world is fooling itself; the world is deceiving itself. Any man can fool me once; he can fool me twice and perhaps three times about the same thing, but that is the limit. However, I can fool myself dozens of times—yes, even hundreds of times. A man tries to stop drinking and every time he takes a drink he says, "This one doesn't count. I'm still stopping but this one doesn't count."

He deceives himself year after year this way. You and I do the same thing. We let our habits deceive us over and over again. "Let no man deceive himself" but that is what we are doing and that is what the world is doing. That is the reason the world is in the turmoil and trouble that it is today. The world is deceiving itself. It has abandoned God's teaching. It has abandoned the preaching of the Cross.

According to the latest census there are thirteen million people in the New York City area. If the Lord appeared today I doubt if 500,000 of them would go to be with Him. There probably are more than twelve million who are not saved and they do not know it. I spoke to one man—a very intelligent man in worldly matters—about the return of the Lord and I said, "By the way, you've lived in New York City a long time. How many people do you think would go up with the Lord if He should appear right now?" He answered, "So far as I know, only one." "Is that so? Who is that?" He said, "You." "You're the only one whom I have ever heard speak about it." "But how about you?" I asked. "I don't know a thing about it," he admitted and asked me for literature. I sent it to him but I never heard from him or saw him again.

One day I was talking along this line at a meeting and a young man came to me afterward and said, "Mr. Bennet, that is the trouble with you old men." Now we lawyers never make any admissions against our own interests. In fact we never admit anything. You say something and we wait to see if you can prove it. Maybe the other person does not know so much as he thinks. So when this young fellow said, "That is the trouble with you old men," I said, "Is that so, what trouble?" He said, "You are always talking about religion, religion, religion." I said, "Why not?" He said, "Don't you know it is out of date? Don't you know it is only a superstition? Don't you know it is *passé*?" He continued, "You ought to drop religion. You ought to get up to date." I said, "Oh, all right, up to what date shall I get?" He said, "What do you mean?" I said, "I don't know what I mean. You started this. What do you mean? What date shall I get up to? I don't want to be an old fogey all my life. I

want to get up to date with you fellows. What date should I get up to? Now here I am at the fifteenth of January. Where are you?" I thought he would be up to the first of April at least! I though that would be a good date for him! I looked at my watch; it was a quarter after three. I said, "Brother, what time have you?" He said, "Twelve after." "Look at this, Buddy," I said, "I'm three minutes ahead of you now. You'll have to get up to date." "Oh," he said, "you're hopeless." I said, "No. I'm not hopeless. I have a hope that is steadfast and sure and you can't jar that out of me."

Then I asked him, "What do you really mean when you say I am not up to date?" He said, "What I mean is that belief in religion is behind the times." I said, "That is interesting. By the way, Brother, what is religion?" And he did not know. He said, "Everybody knows what religion is." Now I have learned in my long years that when anybody says, "everybody knows" they, themselves, do not know. I realized he knew nothing about religion. I said, "Brother, I'll tell you. It is from the Latin: *re* meaning 'back' and *ligio* meaning 'to bind.' Religion is therefore that which binds the soul of the creature back to the Creator." And I told him that my *religio* is Jesus Christ. He binds my soul back to God. He has said that those who come to Him, He will never cast out. He said, "No man cometh unto the Father, but by me." He said to Nathanael, "Ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." He is the bridge that leads us from earth to heaven. The Bible says that in heaven Jesus is the Son of God—on the earth, He is the Son of Man. That makes a dual abutment, an earthly abutment and a heavenly abutment. The ladder that Jacob saw—the ladder that reached from heaven to earth—was God's ladder and that ladder is *Jesus Christ.* There is no way of getting to heaven except by Jesus Christ.

I told the young fellow all of this and he said, "You know that is an old superstition—it is all outdated. Science is what you need." I said, "That is fine—what science?" We lawyers deal in definitions. The judges will not let us make general statements. We must be explicit. So, I asked this boy what science is and he

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said, "Why science . . ." I interrupted him and said, "Let me tell you. The dictionary says it comes from the Latin and means 'knowledge' and that it is the comprehensive understanding of the truth of any subject." He said, "I think it is much more complicated than that." I said, "Yes, you would make it more complicated but Noah Webster and I are satisfied with this 'Science is a comprehensive understanding of the truth of any subject.' At this point he found a way to end the conversation. He had had enough trouble with this old man!

Now philosophy is difference. *Philo* means love" and *sophia* means "wisdom," hence philosophy means the "love of earthly wisdom." From the very definition you know right away that philosophy cannot save a soul. Science is the comprehensive understanding of the truth of any subject. If it is true, then it is scientific. If it is not true, then it is not scientific. That is the reason Paul wrote to Timothy to beware of "oppositions of science falsely so called," and to the Colossians, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily." Beware of philosophy and vain traditions and rudiments of the world and hold to Jesus Christ. Science is the truth and these Scripture verses are the truth. The young man I was talking to wanted to make science so complicated that he hesitated to define it. But you can remember this definition, "Science is the comprehensive understanding of the truth of any subject."

Do you know the most scientific book in the world? It is the Bible. No other book in the world tells the truth in the comprehensive way the Bible does. No book has been assailed and picked apart the way the Bible has been and it still stands in its entirety —the Word of God. At a trial we had in New York City in 1940, the atheists, agnostics, infidels and freethinkers were ready to completely discredit the Bible. For years they had been preparing for such an opportunity. I, too, had been preparing for it for years but I did not know that I was. There was another trial like it in 1932 against Dr. Harry Rimmer—in New York City also—and that was thrown out of court very quickly. His

enemies then made up their minds that they were going to ruin Dr. Rimmer and prove the Bible false. For eight years they waited and gathered their material together. In October, 1939, they had a chance, and at the trial in February, 1940, in the twenty-ninth section of the Fourth District Municipal Court of New York City before Judge Benjamin Shalleck. I went to the court without any witnesses. I did not need any. The judge said, "Where are your witnesses?" I said, "Judge, the man doesn't live, he never did live and never will live, who can prove that the Bible is not scientific." "Well," he said, "you may be confident but you must explain things in court, and you better have your witnesses here." But I did not bring any witnesses. Dr. Rimmer was in St. Louis. He could not get to New York and they would not postpone the case. The other side would not agree to postpone unless Dr. Rimmer and I would sign a statement saying the Bible contained errors. If we would not sign it, they would not postpone. I said, "I did not write the Bible. It is not my Book. I cannot make any such statement about it for it is God's Book. If God is willing, I shall not object. Speak to God about it." A silly attitude, they charged.

Religion, I told you, is that which binds the creature back to the Creator. It is our relationship to God through Jesus Christ. There is one God and one Mediator between God and man, the man Christ Jesus, who gave Himself a ranson for all. There is *one* God. People ask, "How many true religions are there?" and I answer, "There is only one true religion." "What you say is very dogmatic." Certainly I'm dogmatic. Why should I not be? If I were not, I would be broad-minded and useless. I have no patience with people who say, "Yes, you are narrow-minded." Certainly I am narrow-minded! The truth is narrow. The application of the truth is world-wide, but truth itself is just as narrow as narrow can be. If it is not, it is not truth.

Let me tell you about a broad-minded man whom I heard speak on the atonement. (He received $125 for preaching that morning and night in a prominent church in New York City.) He said the blood of Jesus Christ never should be mentioned. He said the song *"There Is a Fountain Filled with Blood,"* written

by William Cowper, never should be sung. He said that Cowper was insane when he wrote it. Imagine it! He said it drove people from the church and prevented others from coming because it offended their aesthetic tastes. And so he went on and on. He said, "If I were God, I could save the people without having to kill my son." When he finished his sermon, he said, "Let us sing an old song we all like: "Just as I am without one plea, but that Thy blood was shed for me." I knew the man slightly—he was a tall, handsome man. I wanted to speak to him but I could not get near him to shake his hand for numbers of foolish women crowded about him with exclamations of "O Doctor, that was so wonderful, *so* wonderful!" and other words of praise. Since I was seldom in his home city, I decided to write him a letter.

I wrote: "I heard you speak on the atonement and you denied everything we teach. Where did you get this idea of atonement? How could you sing 'Just as I am without one plea, but that Thy blood was shed for me' and deny everything in the song?" Do you know what he wrote back? "My dear Brother: I could do it because I am broad-minded. I like the tintinnabulation of that song. I like the way it rolls along and most people do. As to the words, I don't believe them at all. They are not inspired. However, I knew many people in the audience liked the words, so I thought it would please everybody if we sang it." What are you going to do with a man like that? Well, you and I do not have to do anything with him. God will take care of him and the last condition of that man will be worse than the first.

Religion, I repeat, is that which binds the creature back to the Creator. There are millions of false gods. China has many thousands and India has hundreds of thousands. All over the world, there are false gods, and the United States is no exception. But there is only *one true religion,* and we must not say, "There is some good in this false religion; there is some good in that false religion." You may think that most of this modern religion is pretty good. Suppose I have a quart bottle of milk. It is fine milk, and it has only twenty grains of strychnine in it. The rest is all good milk. Would you give it to your baby? We do that

with false religions because we say "most of it is good." How ridiculous and foolish we are!

And then they say that religion and science conflict. Oh, there are many arguments on this. But Jesus Christ is my *religio*. He binds me back to God.

I attended an informal meeting in a camp recently. After the meeting it was raining and we were all in the dining-room with no place to go and so they called on one and another to speak and finally they said, "Mr. Bennet will give us a word." I stood up and I did exactly what they said. I gave them a word. I said "J-E-S-U-S—Jesus" and sat down. That was all there was to it. We are complete in Him. Then a man asked me if I would say a few more words in explanation and so I said: "We are complete in Him and need nothing else. He is the answer to all our problems. If we have accepted Him and He dwells in our hearts, then the life which we now live in the flesh we live by the faith of the Son of God who loved us and gave Himself for us. That is all—simply rely upon Him. He is all we need. He is the true religion.

It has been said, "Too much religion and not enough Christ." People like slogans; they let slogans run away with them. This one is not true for true religion is Christ. False religion is not religion at all, for it does not bind the soul to God. There is one God, there is one need, there is one Christ. That is all.

Many years ago the King of Siam, or Thailand as I guess they call it now, had a cataract of the eye. In Siam he was called Lord Buddha. Buddha was their god who had created their world and this king represented Buddha on earth. Since he was suffering from this cataract, would you not think that he could have asked Buddha to send a few repair parts for his eye? But he could not. He came to the United States, to White Plains, and Dr. Wheeler examined him and do you know what Dr. Wheeler found? He found that a Siamese eye was identical with an American eye. The king was a so-called Buddha creation and Dr. Wheeler was a Jehovah creation and yet they had identical eyes, the same cornea, the same retina, the same iris and the same crystalline lens—and that is all I know about eyes! All of the

parts were identical. Why? Because in the Bible it says that God created all men, and, whether you are from Patagonia, Timbuktu, Oshkosh or Kalamazoo, we are all the same, for God created all in one man Adam, and you cannot prove anything else. You always come back to that same truth.

There is only one God and so there is only one true religion for the whole world. Therefore we send our missionaries because we have the true religion and it is our business to let the world know what salvation really is. We cannot temporize or compromise. The Apostle Paul wrote to Timothy that in the last days the world would have perilous times (II Timothy 3) and he went into detail about those last days. Does not his description depict the world today? Are not people now "ever learning, and never able to come to the knowledge of the truth"?

They call this the Age of Knowledge, but it is not; it is the Age of Ignorance. There are people who can look up into the sky and see the sun by day and the moon and stars by night, and yet say, "There is no God." They are ignoring God and that is the worst kind of ignorance; it is the kind of ignorance that is dominating the world today. Men are deceiving themselves; They are ever learning, but never able to come to the knowledge of the *true* God. Turn to I Timothy 2:5-6, and note that it plainly says, "For there is one God, and one mediator between God and men, the man Christ Jesus who gave Himself a ranson for all." This is a very simple statement: one God and one Mediator, the man Christ Jesus who gave Himself a ransom for all. Any child could learn this in a few minutes but it is not taught in our grammar schools, high schools or colleges. It is ignored all over the world and yet God says it is "the knowledge of the truth."

Philosophy is, as I told you before, the love of worldy wisdom. My boy told me that he spent the first two years in college studying philosophy and the last two years getting philosophy out of his head and getting in a few facts. Someone has said, "Philosophy is like a blind man in a dark room, hunting for a black cat that isn't there." Philosophy is always a guess. I heard a college professor say that philosophy is like a man going from one tentative position to another tentative position—up in the clouds,

from one cloud to another. Like little Eliza crossing the river on cakes of ice that are not there—that is philosophy! The minute you know the truth, you drop philosophy.

If you had studied arithmetic, algebra, plane geometry, solid geometry, trigonometry, differential and integral calculus, you would think you knew a little about mathematics, would you not? Along comes a boy who has just gone as far as five times five is twenty-five and he wants to argue with you about some of the sines of trigonometry. What would you do? You would have to say, "Boy, wait until you've grown up. Wait until you've learned more." I was talking with a young atheist just out of college and I told him I would not argue with him, that I would be embarrassed to argue with him. He said, "I don't doubt that you would be. I have a better education than you have." I told him about the boy who had learned that five times five is twenty-five. He said, "Yes, but you wouldn't compare me with that boy, would you?" I said, "No, I would not because he does know something." He said, "Do you mean to say that I don't know any thing?" I said, "Well, that's what God says about it. God says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I said to this atheist, "You do not know anything of any value to God and I can't argue with you because we have no common ground."

I recently heard a man preach on the philosophy of Jesus Christ. This man has one of the largest churches in New York City—a church with a radio ministry. I listened on the radio. He spoke on the philosophy of Jesus Christ, but Jesus never had any philosophy. Jesus never guessed. He never philosophized. He never theorized. He said, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." That is not philosophy. That is science for it is the truth.

Jesus had a ministry of three years. At the end of the three years, He did not say, "I must change some of the things I said in my first sermon. I must modify them." He never had to

change or correct or modify anything He said, for He was the only real Scientist that the world has ever known. The Bible is the only scientific book that does not have to be changed. All other books on science have to be changed. My father was taught that molecules are the smallest particles of matter. I was taught that the atom is the smallest particle of matter. My son was taught that the electron is the smallest particle of matter. Thus science changes! Now they have neutrons and protons and maybe morons belong in the same category—I don't know! Sciences of the world have to be changed all the while, but the science of God and the Bible never has to be changed. It is *the same, yesterday, today and forever.* That is real science and I repeat that Jesus was the greatest Scientist the world has ever seen, not of Christian Science, so called, but of real science.

And now we come to the subject of salvation—the greatest subject in the world. Salvation is based on science which, as we have learned, is the "comprehensive understanding of the truth."

Let me tell you about a friend of mine. He was a young man but he had been a drunkard for fourteen years. He had been a bartender on the Bowery for seven years. He had practically no education yet last year he led more than two thousand souls to the Lord. He had been in jail in most of the cities in the United States. He had been around the world on ships, and had been drunk in most of the ports of the world. The last seven months before he was saved he never undressed or slept in a bed. He was drunk every day and wherever he fell, he slept. He did not care where. If the police picked him up, he did not care. If he stole a ride in a box-car, he did not care if he awoke in Washington or Buffalo. He was not going anywhere, anyway. He lived that kind of a life.

He was a "panhandler." He would go into a restaurant and sit down with another of his kind. He would order a good dinner and then say to the man with whom he sat, "I'll be right back to pay for your meal but I want to go out and telephone for there is no telephone in here. As I go past the cashier, I'll wave to you and you wave back and the cashier will know you are the one I'm paying for." Then he would walk up to the cashier on his way

out and say, "See that fellow back there? Well, he will pay for both of us." He would wave and the man would wave back and then he would wait on the other side of the street to enjoy seeing the other fellow thrown out later.

Then one of his brothers was converted and returned home. The drunken brother marveled at the sobriety and peace of the saved brother and said, "That's what I want; where did you get it? You don't have to drink; you don't have to sleep in the gutter; you are decent, respectable and clean. How did you get it? What did you do? The brother said, "Come with me." So he went along to the Ridgewood Gospel Center in Brooklyn and sat there with his brother. His brother said, "You don't understand what's going on here. You don't have to understand. When they give an invitation you raise your hand." He said, "What for?" The brother answered, "None of your business, just raise it." As soon as they gave the invitation, my friend raised his hand. Then he said, "Now what do I do?" His brother said, "Wait and see." After a while the speaker said, "All those who raised their hands please come to the front," and his brother said, "Go on up to the front." "Why?" he asked. "None of your business," said his brother. "You just go." So he went up to the front and a man said, "Do you want to be saved?" and he said, "Yes." The man said, "Kneel down" and he knelt down. "Repeat this after me: 'God be merciful to me a sinner and blot out all my sins through the blood of Jesus Christ, my Saviour and I accept Him as my Saviour. Amen." He repeated the words and then said, "Now what must I do?" The man said, "sit down, you're saved," and he was! That is all we need. The blood of Jesus Christ, God's Son, cleanses us from all sin. "Whosoever shall call on the name of the Lord shall be saved" and my friend was.

When he woke up the next morning, he did not have enough words left in his vocabulary to order ham and eggs. His vocabulary had been mostly blasphemous, obscene, profane and vulgar, but the Lord had cleansed it in the night. In two years he went to a Bible school in Philadelphia and at night he would go out on the streets and lead his old associates, the "bums," to the Lord. He bought an old abandoned schoolhouse in Philadelphia

and fixed it up. It is there today. He bought another building so that he could take care of two hundred "bums" every night. He led more than two thousand of them to the Lord last year. That is salvation. It works. It never fails. It is the one great science in the world that delivers men from their sins. It is the one great science that enables us to say, "Brother, here is a science that never fails; here is a science that never has to be modified; here is a science that never has to be apologized for; here is a science that is not made up of long lists of doctrines."

I took him with me one night when a group of college students had asked me to explain to them my ideas of religion. They had their own ideas too, but I do not think there was a sound idea in the group. They had what they called "ideologies." I went there to explain salvation to them, and, as I have told you, I took this fellow, Martin was his name, with me. When he was quiet he looked as good as any college student. I asked him to sit still and not to speak until I told him to. He sat near me and no one suspected the dynamite that was there.

I gave the students the plan of salvation and then I said to one of the leaders, "Suppose you and I were walking down the street and saw a man lying in the gutter. You have your philosophy, so called, and I have my faith in Christ. Here is a man lying in the gutter, a lost man we call him. Now you go to work and try your philosophy on him." He said, "You know I wouldn't waste my time on him." I said, "No, I don't think you would, but I would, and it would not be wasted time. I would speak to him. I would say, "Brother, Jesus Christ died for you and He can raise you up out of the miry clay and set your feet upon a rock. Old things will pass away and you will become a new creature. Will you do it?" And he would say to me, "Yes, I'll do it." "You accept Christ as your Saviour? All right, come with me and I'll see that you are cleaned up and given new clothes." The college fellow said, "It would be a good trick if you could do it." I said, "Martin, get up." My friend rose and stood there and looked at them. He said, "I've been sitting here for an hour. I never saw such an ignorant crowd of boys and girls as you are. You don't know anything. You are too dumb to know how

dumb you are!" He said, "Listen, maybe you've got an education but I've got regeneration," and for twenty minutes he went on and no one said a word. A girl sitting aside of me started to cry. She had asked a number of questions throughout the evening. She was an intellectual, she thought, but she found out that she knew very little. Martin got her down on her knees in prayer and she accepted Christ right there in spite of the whole crowd. Salvation *never* fails. It is the greatest science in the world and God has given it to us to tell others. He has, as we read in II Corinthians 5:18 "given to us the ministry of reconciliation."

We think we are servants of the Lord and we are not. We are the poorest kind of advertising. God wants us to use this tremendous science which He has given us, the science of salvation; He wants us to bring it to the attention of others and do it cheerfully. We must show that we have the joy of the Lord. We should radiate that joy because as you know people are always happy when they have something which they know will work.

We should show our joy in the Lord when we share a seat with a stranger on a train. Talk to him for a little while and then pull a Gospel of John from your pocket and say to him, "Brother, are you a son of God?" He will probably say, "Why, everybody is a son of God." You say, "Is that so?" and turn to John 8:44 and read, "Ye are of your father the devil." That will be a shock to him, and then you can tell him how he can be transformed from the devil to God by reading John 1:12. Eight out of ten persons will accept the little Gospel after that. Then if you ask them if they will say, "Believing that Jesus Christ died for me, I now accept Him as my Saviour," you will find that eight out of ten will say "yes." They had not done it before because they have not known anything about it. Next ask them to sign their names. "For God so loved the world, that he gave his only begotten Son, that (John Jones who) believeth in Him, should not perish but have everlasting life."

I was riding on a train from Philadelphia and I started to talk to a man who sat aside of me. "Are we getting somewhere?" I asked. He said, "We are nearing Trenton." "Oh, do you go

to Trenton? Camp Dix?" "Yes." "You fellows get around the world, don't you? Where are you going from there?" He said, "I'm going down to North Carolina to bring up another assignment of fellows." "Well, that certainly is interesting. You do a great deal of traveling." Then I added, "Do you know the way to heaven?" "Well," he said, "nobody knows that." I said, "Oh, but they do. I've got a road map." "A road map to heaven?" "Yes, it's right here," and I pulled it out and showed him: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." He said, "Well, that's very interesting. I've read that but I never knew what it meant." In five minutes he accepted Christ. He said, "Say, do you know I'm awfully glad I met you. I've wanted to know for a long time how I could get to heaven. I wanted to know if anything happened how I could be sure that I would go to heaven." "Well, here's your ticket, Brother, write your name, write your own ticket: 'For God so loved the world, that He gave His only begotten Son, that (Lt. Herbert who) believeth in Him, should not perish, but have everlasting life.' Write your name in, my boy." He said, "Am I glad to do it! Have you anything else?" I had two or three different kinds of tracts in my pocket and I gave them to him and he said he would read them on the way to North Carolina. "Brother," he said, "I'm on my way to heaven." It works just like that. The Holy Spirit was there to make all the preparations. Pray God that we may learn to use this greatest science in the world.

"Our Heavenly Father, we thank Thee for all Thy goodness to us, Thy mercy in giving us Thy Son and in giving us Thy salvation. Father, may we be faithful witnesses wherever we go. May Thy will be done and multitudes be brought into Thy kingdom. This we ask in Jesus' Name and for His sake and for Thy glory. Amen."

# What is Worship?

By JAMES E. BENNET
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We know, of course, that Abraham had been promised that he would be the head of a great nation and that he would have a son and that the son would also be the head of the nation after Abraham. And we know that Abraham had to wait until he was a hundred years old before that son was born. It was a great trial of his faith. We know, too, that Abraham took Lot with him into Canaan. God had told him not to. God had said, "Get thee out of thy country, and from thy kindred" but Abraham brought Lot with him. Lot did not turn out successfully; Lot had to be separated from Abraham before God could do anything for him. We also know that Sarah and Abraham worked out a scheme by which Hagar had a son, Ishmael, and that this was not God's plan. Whenever we try to help God, we always make a mistake. No man has ever succeeded without God. When Jesus said, "Without me ye can do nothing," He stated an exact, scientific fact. No statements were ever more scientific than the statements of Jesus.

This is not the story of Abraham and Isaac; it is the story of God and Abraham and God and Isaac. God and you, God and me—those are the combinations God wants. He said to Abraham, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." Abraham had waited until he was one hundred years old for this son to be born and now God says to kill him and burn his body. My, what a test that was for a man! As you grow older, your testings become more difficult and the hardest test that Abraham had up to that time was when he was asked to offer Isaac. Abraham was then 120 years old. Life is not easier as we get older. Sometimes it seems that the longer we have served the Lord the

harder the devil tries to break up the harmony of our lives. "But where sin abounded, grace did much more abound." Through the testings we grow stronger if we let God have His way with us.

When I was a little boy I read—probably in the first or second reader—a limerick which I have always remembered:

> "There was once an uncouth sea urchin
> Who said that for years he'd been searchin'
> For a place in the sea
> Where he quiet could be,
> But the waves kept him pitchin' and lurchin'."

I thought to myself, "That doesn't seem possible. There ought to be some place where an uncouth sea urchin can lie down and rest." I have figured out since then that I am that uncouth sea urchin. The waves do keep me pitching and lurching but the Lord always puts His arms underneath and always takes care of me, no matter what the difficulties.

So when Abraham was 120 years old, God said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." God made no further explanation or gave no further information, and Abraham did not ask any questions. That is a soldier by obedience. When a good soldier gets an order, he obeys without a question —"Theirs not to reason why." We read that "Abraham rose up early" to obey the Lord.

I do not think he told Sarah a thing about this. It was not a test for Sarah; it was a test for Abraham. Should husbands tell their wives everything? Yes, unless God says no. Should wives tell their husbands everything? Yes, unless God says no. There are times when men must make their own decisions and times when women must make their own decisions. They must get on their knees and ask God's help. We make a great many mistakes because we ask other people for their opinions when God has told us to do something. If Abraham had gone to Sarah and said, "Sarah, God has told me to take our boy into the land of Moriah and offer him up as a burnt sacrifice, so I'll be gone for two or three days but of course I'll bring back what is left of his body,"

I think Sarah would have objected. "We have waited a long time for this boy," she would have said. "I was seventy five years old when he was born. I did not believe that he could be born but he was born, and now I want to keep him. Why should you offer him as a sacrifice and then have God raise him up again? Why go through that agony?" I think her arguments would have sounded very reasonable to us.

But Abraham did not say anything to Sarah. He took the boy and two servants. He took wood, a knife and fire—they had no matches, certainly no cigarette lighters in those days. They traveled for three days and two nights and then they arrived at the place God had specified. Abraham had thought, as we read in the eleventh chapter of Hebrews, that God would permit the boy to be burned and would then "raise him up, even from the dead." This was his theory and it was wrong. There is no need for us to try to figure out how God is going to do anything. Abraham wasted his time trying to figure this out just as you and I waste our time wondering what God is going to do in our lives. God, of course, could raise the boy from the ashes, but He did not. He had another plan.

Well, they traveled for three days and two nights. I have often wondered what this father, 120 years old, and the twenty-year-old boy talked about during this time. I do not know if any of you men have had a similar experience. Have you ever spent three whole days and two nights alone with your son with nobody else around? (The two servants would not be in the immediate company of Abraham and Isaac.) Abraham and Isaac had to travel together, they had to eat together, they had to sleep together. They had no movies to go to, no newspapers or magazines to read, no radio to listen to. I wonder what would happen today if a boy and his father had to spend that much time together? What in the world would they find to talk about?

What did Abraham and Isaac talk about? We always talk about the things our minds are full of, do we not? The things nearest our hearts, those are the things we talk about. Well, we know what Abraham was thinking about. He was thinking about offering Isaac as a sacrifice; there is no doubt about that. And

he had to prepare Isaac and he had only three days and two nights to do it in. I think that when they lay down at night and looked up into the clear sky filled with stars, Abraham related thrilling incidents of the greatness and the majesty and the power of God —especially His power. God could do anything, anything!

Then I think that Abraham talked to Isaac about sacrifice. Where did Abraham learn about sacrifice? Well, Adam lived 930 years. Adam could have told Jared or Mahalaleel and they could have told Lamech or Enoch—Enoch certainly. Then Enoch might have told Lamech and Methuselah. So far as I can find out from records of chronology, Abraham was probably 50 years old when Noah died. Noah lived, you know, 350 years after the flood. Certainly Shem was alive when Abraham was alive. They all lived in the same locality. Abraham lived in Ur of the Chaldees which was not far from the locality where Noah and his family settled. Abraham could have heard the story about Cain and Abel: how Abel offered a sacrifice and God accepted it, how Cain's beautiful but bloodless offering was refused, how he became "a fugitive and a vagabond," how all men were now under the curse and how there can be no salvation except through the offering of a sacrifice. All this Abraham could have told to Isaac and I believe he did.

When they reached the place that the Lord had appointed, Abraham said to the servants, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." That is the first mention of worship in the Bible. Then Isaac said, "Listen, father, we have flocks of lambs at home, we have seen flocks of lambs on our journey, but out here in the mountains there are no lambs. What are we going to offer for a sacrifice?" And Abraham said, "That is all right, my son, 'God will provide himself a lamb for a burnt-offering.'"

When I was a little boy we had signs around the house, "The Lord Will Provide." We made them ourselves. We put yarn and worsted through cardboard that had holes in it and we worked the words in colors. We used a large needle and some of the stitches were irregular when little boys made them, but you could always read the words: "The Lord Will Provide." I thought

that meant the Lord would provide food, clothing and similar necessities. The only place in the Bible where it says "the Lord will provide" in those exact words is in the twenty-second chapter of Genesis. The Lord will provide Himself a lamb for a burnt-offering. We read in the sixth chapter of Matthew, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." God will provide them also but we must take the Lamb of God first.

Abraham had said to Isaac that God would provide Himself a lamb. You and I know that there is deeper meaning in these words because later God sent His Son who was God, and thus God provided Himself as a lamb. Well, they went up on the hillside and they built an altar and then the Bible says Abraham laid Isaac on the altar. I shall come back again to the verse in which Abraham says, "I and the lad will go yonder and worship," but we must first see what they did upon the mountain. They were going up there to worship and so if we find out exactly what they did, we shall know what "worship" means. Well, what did they do? They built an altar and Abraham bound Isaac and put him on it.

Did you ever wonder how a 120-year-old man could bind a 20-year-old boy? Did you ever try to run a race with a 20-year-old boy? I am not 120 years old yet but I could not catch a 20 year-old boy if I wanted to. I would get tired the first block and he would be a long way ahead of me. How did Abraham catch Isaac and tie him up? Isaac was not a weakling. Suppose Isaac had been a modern boy and his father had said to him, "Isaac, God is going to provide you, you are the lamb, and I am going to kill you and burn your body but God will raise you up again, so do not worry." What would a modern boy say? He would say, "Father, you're crazy! I'm no lamb and you can change your plan." Then he would run down the hill and say to the two young men whom they had left there, "Father has lost his mind. He thinks I'm a lamb. Well, I'm telling you, I'm no lamb. Come back up the hill with me and we'll tie father up and take him home to mother. She'll deal with him."

Yes, I think that is what a modern boy would have said but Isaac did not. Why did not Isaac resist his father? Because his father had been preparing him for three days and two nights and Isaac had as much faith as Abraham did. He must have surrendered himself to his father and let his father bind him. The Bible says that Abraham bound him and laid him on the altar. This would have been impossible without the consent of Isaac. We know that Isaac was a type of Christ in that he permitted himself to be bound and laid on the altar.

Just as Abraham lifted the knife, God spoke to him and said in effect, "Don't do it. I was just testing you to see if you had faith, and you do have faith." So Abraham stopped and "lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns." God not only provided the lamb but held it so that Abraham would not have to chase after it. God does that for you and me. If you and I accept Him as our Saviour and are faithful to Him, He will provide for all our needs.

And then they bound the lamb. I presume they took the same binding which had bound Isaac and bound the lamb with it. I think Isaac stood there and helped and I believe when the knife came down on the lamb, that Isaac shuddered. He knew that if the lamb had not been provided, he would have been pierced with that knife, but the lamb was the substitute. And as the blood flowed Isaac must have trembled, for that lamb had taken his place, and but for that lamb he would have died. And when the lamb was offered up for a burnt offering, I think that Isaac probably said to his father, "Father, can I have his ashes?" I think he gathered them together and placed a stone over them. He might have written a name on that stone. I think he would have written "Isaac," for when that lamb died, he died for Isaac, just as Jesus was crucified for me (Galatians 2:20).

Then Abraham and Isaac "returned unto his young men" and they went home. Did they speak of the majesty and the greatness of God as they did when they went to the land of Moriah? No, I think they talked of the mercy and the love of God. Oh, I am sure they did, and I am sure they talked about the resurrection. Sacrifice going down, and resurrection coming back! What

a joyful trip the return trip must have been! They were beyond the grave. They had worshipped. They had gone sorrowing; they came back rejoicing. Why? Because they had worshipped. If we really worship, we ought to get the same reaction. I think the boy rushed into his mother's tent when he reached home and said, "Mother, I'm here, I'm here and I am alive." And she said, "Of course you are here, son, and of course you are alive. That's nothing to be surprised about." "O mother, you don't know, you don't know. I died all the way down and then a lamb died for me on the altar and so God raised me up. God brought me back and I'll never die, I'll never die."

Now, what is worship? Abraham had said, "I and the lad will go yonder and *worship.*" First: they built an altar. If you and I are going to worship, there must be an altar. I do not mean a material altar or desk or pulpit. There must be a spiritual altar between us and God. Second: they sacrificed on that altar. If you and I are going to worship we must sacrifice, and to sacrifice we must have faith. And in addition to faith, there must also be trust and compliance. James made this plain when he wrote, "Faith without works is dead."

I heard of a little four-and-a-half-year-old boy who wanted a watch. His father gave him a little watch bought in Mr. Woolworth's store. He set it for the boy at eight o'clock and wound it and the boy went to bed with the watch under his pillow. In the morning he awoke very early. He looked at his watch. It was eight o'clock. He rushed to his father's room and said, "Come on, father, get up quick; we have to go to church and Sunday school today and it is eight o'clock already. We'll be late, no breakfast." Father opened one eye and looked at his own watch. It was only 4:30. He said to the boy, "There is something wrong with your watch." "There couldn't be anything wrong with my watch, father. You just gave it to me last night." "Well, I'm sorry, son, but there is something wrong for it is only 4:30. Now you go back to bed and I'll wake you when the time comes."

The boy went back to his room and he took his watch with him. He listened to it. It did not tick. He decided to investigate. Boys

can take anything apart, but they cannot always put it together again. So this boy took that watch apart and when he had succeeded he found that there were no works in it. All there was was a slip of paper which read, "Packed by No. 23."

He went to church with his father that morning and listened to the entire sermon. On the way home his father said, "How did it happen that you listened? Why didn't you take a nap?" His son answered, "I couldn't; he talked about my watch." "What do you mean? He did not mention your watch." "O father, the whole sermon was about my watch. When he opened the Bible almost the first words he read were 'a face without works is dead.'" You and I know the boy was right. Sometimes I look over my audiences and I say to myself, "I wonder if they have works; I wonder if they tick." God knows whether we tick or not. We cannot fool Him.

Well, if we worship we must have faith and trust and we must be obedient to God. The heathen around Abraham and Isaac had idols, but they had an unseen God and they were obedient unto Him. Their obedience was an element of their worship. Isaac had been spared; God had raised him, figuratively speaking, from the dead, and so resurrection was an element of their worship. Their hearts were filled with joy and peace and these are elements of worship. When I go to church or conference meetings I go to worship, and there must be all these elements. If we do not have them, we do not worship. Going to the same church Sunday after Sunday, sitting on the same bench, putting something in the offering—do these things constitute worship? No, we must have the elements that Abraham and Isaac had. We must have an altar, we must have a sacrifice, we must have faith. There is no other way.

Jesus Christ has been offered as a sacrifice for us. His resurrection is the basis of our faith. Unless we accept His resurrection our faith is nothing. I have a reservation on a plane to return to New York—but I am not there. I have to get on the plane. I have a time-table, too, but that is not enough. I must get on the plane. "Believing that the Lord Jesus Christ died for me, I now accept Him as my Saviour." It is this acceptance of Him that is

essential, and then we must have the elements of worship which we have been discussing. As you read this twenty-second chapter of Genesis, you will probably see more elements of worship. When we go to meetings like this or any meeting where the Lord is—we should go to worship. And we should not go anywhere except the Lord is there. God did not send Jesus into the world to die for us that we might live to go to places where He would never go. He wants us to go only to places where He goes. He said, "Lo, I am with you alway, even unto the end of the world." You cannot say, "Excuse me, Lord, but I'm going to a place today where you would not want to go, but I'll be back." We must be in a state of worship all the while. " Must I be solemn?" you ask. I do not think Abraham and Isaac were solemn when they went back. I am quite sure they were laughing and rejoicing.

Do you know what the name "Isaac" means? It means "laughter." Abraham and Sarah both laughed when God said "You are going to have a child." They said, "Why, that is impossible," and they laughed. God said in effect, "All right! When your son is born name him 'Laughter,' and you will remember that you laughed at Me. And furthermore, he will bring laughter to your house. You are going to have great joy in this boy."

God wants you and me to be filled with the joy of our Lord He wants us to have peace and comfort and happiness. Christians do not have to be long-faced. We should show the joy which is the result of our worship. We should leave every church service with a joyful look on our faces—a look that shows we have really met the Lord there. He has provided His Lamb. We have met the Lord. He died for us and we are going to live for Him. Praise the Lord! And we are filled with such joy and peace that others will be attracted and say, "What in the world have these people got that makes them feel so good? General conditions do not justify it, but yet they are always happy."

Pray God that we may be found in an attitude of worship twenty-four hours a day, to the glory of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Corinthians 10:31). "And whatsoever ye do in word or

deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Colossians 3:17).

And now our Heavenly Father, we thank Thee that Thou art our Father. We thank Thee that Thou didst make all this provision for us. We thank Thee that Thou didst so carefully outline and illustrate for us what worship is. We pray that we may be always found faithful. May we think not of Abraham alone, but of God and Abraham. May we remember Abraham as the man who, because of his faithfulness, "was called the friend of God." May we go through life as partners with Jesus Christ, worshipping Him continually. In Jesus' Name we ask it and for His sake. Amen.

# What Will Take Place When the Lord Jesus Returns?

**By H. W. BIEBER**
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Before we begin our discourse let us bow our heads for prayer.

Our Heavenly Father, we come into Thy presence in the Name of the Lord Jesus, who opened the way into the holiest of all, once for all, by His blood. Now Thou hearest us because we have come in Thine own appointed way and Thou hearest us as though no one else were addressing Thy throne of grace. We surely should have a reason for seeking an audience with Thee. We wish to thank Thee for Thy love for us. We praise Thee because Thou hast loved us enough to empty Thyself for us. Thou didst empty Thyself when Thou gavest Thine only begotten Son, the Lord Jesus. We thank Thee, Lord Jesus, for loving us so much that Thou didst empty Thyself for us. Lord Jesus, we are glad that Thou didst purchase the Holy Spirit for us on Calvary. He is here today and He has emptied Himself in making us believers rich with the unsearchable riches which are in Christ Jesus. We have read in Thy Word that if we teach in the flesh, with our natural abilities, we teach in weakness but if we teach in the Spirit, we teach in power. Thou hast told us that the Holy Spirit demonstrates. We know what that means. He makes things plain and when He makes things plain we understand. So, our Heavenly Father, we recognize the Holy Spirit as our teacher and we acknowledge our dependence upon Him. Prepare our hearts for Thy words, that our faith may be increased, that we may be encouraged by the hopes Thou hast given to us in Thy Word. We ask it in the precious and adorable Name of the Lord Jesus Christ. Amen.

My subject has been chosen for me, "What Will Take Place When The Lord Jesus Christ Returns?" In a certain southern city, a short time ago, one of the older Bible teachers died. He was a man used of God as a soul-winner. You might be interested in the manner of his death. He came into the house, lay down on the davenport, turned his face toward the back of the davenport and said, "Lord, now lettest Thou Thy servant depart in peace," and his spirit went home to be with the Lord. That, however, is not the reason I call your attention to him. Years ago a woman in that city lost her husband. If any two people ever loved each other, those two did. They lived for each other. Someone suggested to my friend, the Bible teacher, that he go and see this woman and endeavor to lead her to Christ. He had a peculiarity in leading souls to Christ. He and the one he endeavored to lead to Christ got on their knees and he put words into the unbeliever's mouth. The words were these, "God be merciful to me a sinner." This woman was on her knees and prayed the prayer but she did not then become a Christian. The Bible teacher said, "I will call on you six times and if I am not able to lead you to Christ, I will come no more."

He gave her a Bible and another book, *The Wonders of Prophecy* by John Urqubant. Now why did he give her these two books? Because in the Old Testament there are 999 prophecies, 666 general prophecies concerning places and countries and 333 prophecies concerning a coming one called the Messiah. This woman was convicted of sin while reading these prophecies and accepted Christ as her Saviour and is an earnest and witnessing Christian in her city today.

Now in Algebra, my favorite study in mathematics, there is a law of compound probability, and according to that law, that 333 prophecies should be fulfilled concerning one man, is as 1 to 84 followed by 97 ciphers. It used to be said that when the weatherman predicted the weather he was right once out of every six predictions. Here we have 333 predictions and the chances that these will be fulfilled literally regarding one person are as 1 is to 84 followed by 97 ciphers. Study the Old Testament and see the prophecies there; study the New Testament and see the fulfill-

ments recorded there; and you have intellectually the basis of a reasonable conviction that this Bible is the Word of God and that Jesus Christ is the Son of God.

We are living in a time when many deny prophecy. Prophecy is a miracle in words. Prophecy is history written beforehand. Who knows the end from the beginning? Only One has ever said, "I am Alpha and Omega, the beginning and the ending." Who would dare to make 333 prophecies concerning one person and make sure of their literal fulfillment. Only God Himself. The prophecies concerning the Messiah's First Advent have been literally fulfilled and the prophecies concerning His Second Advent will be just as literally fulfilled.

There are 318 references in the New Testament concerning the Second Coming of the Lord Jesus Christ. One verse out of every four in the First Epistle to the Thessalonians tells us that Jesus is coming the second time.

Now why will Jesus Christ come back again? To complete the salvation He wrought out. First God created the universe, then He created Spirits and afterward man. We are told of a being who, in Isaiah 14:12, is called Lucifer, and in Ezekiel 28 is called the anointed cherub. So far as we know he is the highest creature ever created. He rebelled against God. After man was created he joined this creature in his rebellion. These two creatures wrecked the universe God had created to such an extent that it required the death of the Son of God to salvage the wreckage. It was the part of Satan and man to salvage the wreckage because they caused the damage, but Satan and man are not able to salvage the wreckage. So we are told that the Son of God was manifested that He might destroy the works of the devil.

After Christ has salvaged the wreckage the universe will be more wonderful than when first created, before transgression wrecked the creation. We are told that where sin abounded, grace did much more abound. That means we receive more good from the work of Christ than we received evil from the work of Lucifer and Adam.

We wish to call your attention to only a few things the Lord Jesus will do when He comes the second time.

I. He will raise the dead. Death is not a debt that we owe to nature. Death is the punishment of sin. Death is not extinction. Death is separation. Man is a composite being. If you believe that man is soul and body, then death is the separation of the soul from the body. If you believe that man is spirit, soul and body, then death is the separation of the spirit and soul from the body. Death is unnatural. God never created man that the immaterial part should be separated from the material part. These separated parts are to be reunited. Christ will come back to raise the dead—all who ever lived on this earth and have died. Their bodies will be resurrected. There will be a resurrection of the just and the unjust. When Jesus returns He will raise the bodies of believers. Their spirits and souls now are with the Lord in the third heaven. When the Lord Jesus returns He will bring these spirits and souls with Him. He will raise their bodies and that which was separated will again be united. Jesus told us in John 5:28-29, "For the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Nineteen hundred years have passed and the just have not yet been raised because Jesus has not yet come.

The place where we lay the bodies of our beloved dead is called the cemetery. That means a sleeping-place, the bodies sleep, not the spirits and souls. The reason we call it a sleeping-place is that we do not know when the Lord Jesus will awaken these bodies. In another language the cemetery is called God's acre. An acre is a field where you sow seed, expecting a harvest. When we place a body in the cemetery we talk about burying the body. But when you bury seed too deep in the ground it never germinates. The proper word for placing a body in the ground is not burial, but sowing. That is the Biblical word in the fifteenth chapter of First Corinthians, the resurrection chapter. The words, sowing a body, which are Biblical, have never been accepted in every day usage. The only proper word for placing a body in the ground is interment. This word comes from two Latin words, *in* and *terra* and they mean "in the ground." So when you speak

of interring a body, you are saying that you put the body into the ground.

II. In the second place, Jesus will change the bodies of living believers. Some Christians will never die. They will be changed. We are told in I Corintians 15:51, "Behold, I shew you a mystery." We must find out what the Bible means by mystery. We have a meaning for the word mystery but it is not the same meaning used in the Bible. The word mystery is the Greek word *musterion.* When you bring that Greek word over into English, letter for letter, it is our word mystery. This is what is called transliteration. The word mystery in the Bible means a secret. God has secrets; so do you. No one will ever know your secrets unless you tell them. God has secrets and He kept this one until Paul appeared on the scene.

Now what secret did God disclose to Paul? This, "We shall not all sleep, but we shall all be changed." We shall not all die but those living when the Lord Jesus returns shall be changed, from mortality to immortality, from corruptibility to incorruptibility, from perishability to imperishability. The living believers will receive their bodies of glory without dying, without having their immaterial parts separated from their material bodies.

Now, how long will it take to change the living believers? We are told that it will take a moment. The Greek word is *atomo.* We hear a great deal about the atomic bomb. Here we have the same word, atom. This is a compound word, alpha privative, which means "not" and *temno* "to cut." An atom is so small a particle of matter that until a few days ago we did not know that it could be cut smaller. It takes an atom of time to change a living believer from mortality to immortality. It will be done in the twinkling of an eye. It will be instantaneous.

III. When Christ comes again He will establish His kingdom. We are told in Romans 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." In Psalm 2:6 we are told, "Yet have I set my king upon my holy hill of Zion." Also, in verse eight, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Christ is coming back to establish His kingdom. In the Word of God we have different Jerusalems mentioned. We have the Jerusalem in Palestine, an earthly Jerusalem. In Hebrews 12:22 we have the heavenly Jerusalem, the city of the living God. This is an actual city. This is where believers' spirits and souls go when they leave these earthly scenes. Then we are told about that great city, the holy Jerusalem.

In the heavenly Jerusalem a city is forming called the holy Jerusalem and this city will descend out of heaven to occupy a place in the first heaven over the earthly Jerusalem.

In the Temple there were three parts; the outer court, the holy place and the holy of holies. The outer court corresponds to the earthly Jerusalem which will be filled with earthly glory. For a thousand years believers will be associated with the Lord Jesus Christ in ruling His kingdom. They will be living in that great city, the holy Jerusalem located in the first heaven over the earthly Jerusalem. Will believers in the first heaven, in the holy city, ever be privileged to enter the heavenly Jerusalem, in the third heaven, and will they be privileged to visit the earthly Jerusalem filled with earthly glory?

How it cheers us to be told that this world is to have righteous rule, that a kingdom will be established with a righteous Ruler. The world has groaned under misrule, unrighteousness and cruelty. We are looking forward to earth's golden age when Jesus takes the reins of government into His own hands.

The Lord Jesus will accomplish much more than we have presented. We have presented only three things that He will accomplish: He will raise the dead in Christ, He will change the living believers and He will bring in His kingdom.

# The Gospel — The Cross

By VINCENT BRUSHWYLER
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A queen of England said she got into the kingdom of heaven on one letter, the letter "m," for the Bible says "not many." If it had said "not any," she would not have been able to get in. She got into the kingdom of God on the letter "m" because in I Corinthians 1:26 it reads "not many noble"—it does not read "not any noble." You know there are some noble souls who somehow or other have risen to the highest social strata. Is it not wonderful that Jesus is a universal Saviour? He saves from all the strata of life. We think we do not have a caste system as they have in India, and that is true. We think we do not have the different social levels here in America that they have in England, but you know we do have our levels of society. There are the people who think they have blue blood in their veins—the "four hundred"—and the underprivileged in the slums of our cities. Then between these two extremes there are several other classes.

We thank God that from every level, from every stratum of society, there are those who have learned the true way of salvation and are trusting in the shed blood of Jesus Christ. The beautiful thing about this is that all of them have come in the same way. God does not have a special plan of salvation for those who are mighty and noble. They must all come the same way—"God be merciful to me a sinner." In this fiirst chapter of First Corinthians Paul is inviting the brethren to take a look at the church at large. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things

of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

"I should like to discuss with you the attitude we should take toward the Gospel of the Lord Jesus. Let us note that Christianity is a historical fact. Christ died. Now I am not interested in finding out whether He died on Wednesday or Friday or whether it was in A.D. 49 or 30 or 31 or as early as 27. I do not know if scholars are ever going to be able to put their fingers on the exact day and the exact year and say, "This is when it was." However, we do know His death was around 30 A. D. Jesus Christ, a Man, born of the Virgin Mary, had come into the world. According to God's Word "the Word was made flesh, and dwelt among us." Then around 30 A.D. He was taken by the ecclesiastical authorities, both the Roman Government and the Jewish Sanhedrin having a part in His crucifixion, and was condemned to die on the Cross. He was crucified. Christianity is built on this historical fact. No one disputes the fact that Christ died. Even the people who do not accept God's Word as the revelation of truth accept the historical event of the death of Jesus Christ. Generally speaking, whether men accept the Scriptures as the Word of God or not, they do not dispute that Jesus of Nazareth died on the Cross. It is a historical fact. Christianity is a theological fact. Christ died for our sins, and, as soon as we interpret the historical fact, we have the theological fact. There is a purpose behind the death of Jesus Christ. The Scriptures are very clear in revealing to us why Jesus came and why He died.

There are many people who believe these facts without any mental reservations whatsoever. They are sincere in their intellectual assent. But, beloved, there is more to it than that. Christianity is also an *experimental* fact. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life

I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Christianity is an experimental fact. You remember when John the Baptist came on the scene and announced his public ministry, he pointed to Jesus as "the Lamb of God, which taketh away the sin of the world." "Behold the Lamb of God!"

There were two disciples following John, but when they heard John speak about Jesus, they followed Jesus. That is great preaching! When you preach so that the people who hear say, "I'm going to be a follower of that preacher," you are not true to your Lord. You should preach so that they will want to follow Him. John the Baptist knew how to preach. When he preached people did not say, "Let's follow John"; they said, "Let's follow Jesus." John presented Christ in such a way that the two disciples followed Jesus instead of John. That is the best definition of preaching I can find in all literature and in all the Word of God: To so speak that when you finish people will decide to follow Jesus. John's two disciples followed Jesus. Jesus turned and said unto them, "What seek ye?" "What are you looking for?" What do you want?" "What are you thinking?" They said, "Master, where dwellest Thou?" "Where do you live?" Jesus said, "Come and see." That is experiencing for yourself. The Lord Jesus is not pouring an experience down your throat and saying, "Take this and believe it." Some people think that faith is trying to believe something that they are not quite sure is true, but they will try to believe it for then they will be on the safe side.

Do you want to find out whether Jesus is the Christ, the Son of God? Are you sincere and earnest in your seeking and searching? Jesus says, "Come and see." That is experience. Come and see! Find out for yourself and then you will know. The two disciples "saw where he dwelt, and abode with him that day," and were forever after changed. One of the two who heard Him speak was John, and the other was Andrew, Simon Peter's brother. We find that the two disciples were forever changed because they followed the Lord Jesus. That is exactly

what the Psalmist meant when he said, "O taste and see that the Lord is good." Come on, find out for yourself.

The proof of the pudding, you know, is in the eating. And that is what we want to impress upon you, especially you young people, that Christianity is not only a historical fact—it is backed by God. It is not only a theological fact that He died for our sins; there is much more behind it. It has life! Come and see; find out for yourselves. Not until this great message of the Cross of Christ grips you to such an extent that you put yourself on the Cross with Jesus will you begin to know the joy of the Christian life. This is a paradoxical message. We live by dying. We win by surrendering. We get rich by being poor. Why, the world cannot understand this kind of message—it is an unearthly message.

Now let us see what attitude we should take toward this great Gospel fact and what the interpretation of it and the experience of it will mean in your own hearts and in our own lives. In I Corinthians 1:22-23 Paul says in effect, "We recognize the fact that the Jews are looking for a sign and the Greeks seek after wisdom, *but* we preach Christ crucified." Why? Because there we have one of the great pillars on which the Christian Church is erected, the crucifixion of our Lord Jesus Christ. When we take that out of the Gospel, we have no more Gospel. When you take the blood out of a dog, you have a dead dog; and when you take the blood out of a preacher, you have a dead preacher. I do not care how eloquent he is in his language. I do not care how much he can instruct God about pulling down the stars and the milky way; if he does not preach the blood of Jesus Christ as the only foundation for a Gospel of grace, he has no Gospel at all. Paul tells the men of Corinth that he preaches Christ—"Christ crucified."

To the Jews the Gospel is a stumblingblock. A Gospel that God has a Son is a stumblingblock to the Jews. God's Son came into the world, died on the Cross, and shed His blood for our sins. By virtue of my attitude toward that great historical event, I either stand or fall in my relationship to God. A stumbling-

block to the Jews! How could God have a Son? There is only one God. You Christians are polytheists. You worship three Gods—Father, Son, and Holy Spirit. We believe in only one God. The Jew is always priding himself upon being a monotheist. Though all the other religions of the world had degenerated into polytheism and our forefathers were worshiping sticks and stones, the Jew at least had the truth and believed that our God is *one* God. So when Paul presented the Gospel in which God has a Son, it was a stumblingblock. The word "stumblingblock" in the original is the word "scandala" from which we get our English word "scandal." The preaching of the Cross—shed blood of Jesus Christ as the basis of our atonement—is a stumblingblock. It is a scandal. The word "scandala" is translated elsewhere in the New Testament as "offense"—the preaching of the Cross is an offense. That is exactly the attitude of the Jews.

Now beloved, although this attitude is not so common among the Gentiles, there are many who think of Jesus as a stumblingblock and look upon the Gospel of Jesus Christ as a stumblingblock. They cannot surmount it. They cannot understand the Trinity; they cannot understand that God should have a Son and that the Son should die to save us from our sins. I can imagine the occasion when the Lord Jesus said to the people, "A greater than Solomon is here." "What?" "Yes, a greater than Solomon is here." "You—greater than Solomon? You don't know your history. Solomon was a king. You are nothing but a Nazarene peasant. Solomon was arrayed in kingly robes. You have nothing but a peasant's garb. Solomon drank from vessels of gold and silver. You have nothing but ordinary clay cups from which to drink. You think you are greater than Solomon? Don't you know that Solomon had armies and navies? You have no soldiers to command. The only followers you have are twelve humble, ignorant fishermen. You, greater than Solomon? Solomon had servants galore. Solomon lay down on beds of ivory. You have no place to lay your head. You even told your disciples that if they followed you they might not have a home as

good as a foxhole or a bird's nest. Yet you stand there and tell us that you are greater than Solomon." Yes, beloved, He was greater than Solomon. Did Solomon ever feed five thousand people with one lad's lunch? Could Solomon ever stand by the side of an open tomb and cry, "Lazarus, come forth" and find that the dead would come forth? Could Solomon ever wake from sleep and say to a storm "be still" and there would be a great calm? Could Solomon ever stand before a world that was certainly looking for something to quench its thirst—the thirst of the human heart—and say, "Whosoever drinketh of the water that I shall give him shall never thirst"? Could Solomon say to weary people along the highways of life, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"? Solomon himself had no rest. He died a broken man. Yes, a greater than Solomon was there but He was a stumblingblock to the Jews—an offense.

The Jews have never been able to understand the opening words of the Bible, "In the beginning God," because the word for God is a uni-plural noun. Can the Jew explain to us why God introduces Himself in the Old Testament with a plural name? Can the Jew explain to us these words in the opening chapter of the Old Testament, "And God [Elohim] said, let *us* make man in *our* image." There was no one on earth to whom God could have been talking. The Jew has no answers for these questions. God tried to introduce Himself to them in the Old Testament sacrifices which foreshadowed "the Lamb of God, which taketh away the sin of the world." But that Gospel is a stumblingblock to the Jews. Now, beloved, is that your attitude toward the Gospel?

To the Greeks this Gospel is foolishness. Again we have an interesting word, "foolishness." This is the Greek word from which we get our English word "moron." You remember the flood of moron jokes that swept the country recently. Young and old were passing out moron jokes. People appeared like morons in order to be able to tell some of these jokes. You know what a moron is. He is a person who is very inferior,

mentally deficient, and undesirable in every respect. Now consider the wise, philosophical, intellectual Greeks who have prided themselves on the fact that they are wisdom personified. Paul went to Athens and preached Jesus and His Resurrection. The Athenian philosophers said, "Let us hear what this babbler has to say." They were always willing to sit and listen to some new philosophy. Then Paul went to Corinth and preached to those Greeks and said to them, "Jesus Christ has been crucified for your sins. He was raised again for your justification, and God will save whosoever will believe in Him." Those Greeks said, "Foolishness—a man would have to be a moron to believe a thing like that. It is silly and foolish to think that God would save us by our acceptance of Jesus Christ's death for our sins on the Cross! The thing to believe is that if you live a good life you earn salvation, and you deserve it because you are inclined to do what is right. You can be saved on that basis."

So the Greeks invented salvation by character or works, and there have always been those who have followed these early Greeks in this belief. You take every form or method of salvation other than that which we have in the Holy Scriptures, and you will find that underneath them all is this devil's philosophy—that we are not saved by what God did for us, but we are saved on the basis of whether we deserve to be saved or not. Call it salvation by character or good works or any other name! Beloved, there are thousands upon thousands of people who would not stand up and say, "I believe the shed blood is foolishness," but who reject that blood by their very attitude. They will not come in humility and accept salvation, and so they are like the Greeks who looked upon the Gospel of a crucified Jesus as foolishness. It must have seemed foolish for the Greeks to accept a poor peasant who was born in a stable and who never wrote a book. He was a lowly Nazarene, and they could tell you about their great philosophers. To them it seemed foolish to follow this despised, rejected Nazarene, but, nevertheless, the Gospel of the crucified Christ has gone around the globe. Thousands of missionaries have been willing to give their lives to tell

the simple story of God's love to the ends of the earth, but I have not found yet any group of people that has been willing to suffer or die to translate Plato or Aristotle for the edification of the heathen. I do know that for the sake of translating the Gospel of John, and even for translating only a few nuggets of truth out of that Gospel, missionaries have laid down their lives until parts of this Bible have been translated into over a thousand tongues. I do not know of anyone who has been willing to do that to translate Aristotle and Plato. Yes, beloved, there is a difference. "But the natural man received not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Here is a truth I want to drive home because I think the battle is getting hotter as these days draw to a close and we look for the coming of the Lord. I think people are going to have to take their stand on one side of the fence or the other. Do we have a supernatural revelation from God, given to us in the Person of the Lord Jesus Christ and an inspired record of that revelation in the Scriptures? Do we have a final court of appeal that we can come to for an authoritative revelation from God—a court of appeal to which we can submit all of our own ideas and then, if they are not in line with God's revealed truth, change our minds? That is what conversion is, a change of mind. You change your mind and attitude toward the Lord Jesus. You change your mind and attitude toward many things you thought were all right. You begin to get in line with God. Then you are on the way to real salvation. Beloved, do we have a supernatural revelation from God? Has God given us in the Bible truth that we could not discover with our own unaided minds? There are many Christian people who have said without any mental reservation, "God . . . hath . . . spoken unto us by his Son." And there are others who are using the naturalistic, rationalistic approach and are trying to "find" God in various philosophies and religions. Though there may be modifications and ramifications within these two camps, fundamentally, they are far apart. What do we believe? What is our attitude toward this super-

natural Gospel? Are we willing to throw overboard our rationalistic theories that the preaching of the Cross is foolishness? To whom is it foolishness? To them that perish. If that is the attitude you take toward the Gospel of Jesus Christ, you have thereby labeled yourself. According to the truth of God, you have advertised to the world that you are a man who is on the road to hell; you are perishing. Now is it not strange that there are intellectual people who think that Christians who accept this blood Gospel as the means of salvation are morons, intellectually inferior folk? I have had more than one preacher come to me and say, "Brushwyler, are you still preaching the same line that you always preached?" Yes, if that is what you want to call it, brother, I'm still on the same old foundation. I preach salvation through the blood of Christ, for I do not know any other salvation. There is no other way.

People take that attitude and yet they believe in the blood cure for other types of diseases. There is not a modern physician today who does not use the blood cure. If you are suffering from diphtheria, how does the doctor treat you? He treats you by means of a blood cure. He gives you antitoxin, which is blood serum from horses that are immune to diphtheria. They have been rendered immune by previous inoculations. All doctors use this treatment today, but when God says, "I have the blood cure for the greatest disease in all the world, the disease is sin," these intellectuals say, "Foolishness!" Do you realize what blood did for our boys during the war? Many, many lads were saved by blood transfusions. Beloved, men recognize the value of blood in every other realm, but when it comes to the realm of spiritual truth, Satan has blinded their minds and hearts, and they rebel against it.

But, thank God, for both Jew and Gentile there is another attitude toward the Cross. "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (I Corinthians 1:24.) Beloved, is it not wonderful that we can turn to Calvary's Cross and find in it God's power and God's wisdom! Think how God has dealt with sin. There

were several ways in which He could deal with sin. He could have dealt with the sinner on the basis of mercy, without justice. God could have simply excused sin. I say He *could* have. On second thought, I do not think He could have. You will agree with me that such a course would have violated the very nature of God and put aside His righteousness and His holiness. We read in Ezekiel these words, "The soul that sinneth, it shall die." Who said that? God did; God spoke and said to the world, "The soul [every last individual] that sinneth, it shall die." The Apostle Paul said, "All have sinned, and come short of the glory of God." We are all in the same situation. We are all under the wrath of a holy and righteous God. We are under sentence of death, for "the soul that sinneth, it shall die."

If God does not demand my death I can say, "I am a sinner. I have failed Thee. I know it not only from the teaching of Thy Word, but from my own conscience which is a witness to the fact that I am a miserable failure. I have not done all the good I ought to have done, and I have done many things that are not right. I have deliberately sinned against Thee. I stand before Thee guilty and condemned within my own heart, and Thy Word verifies my guilt. Thy spirit convicts me of my sins, and Thou hast said, 'The soul that sinneth, it shall die.' "

If God does not demand my death as a sinner, God is a liar, for God has said that "the soul that sinneth, it shall die." Then if God does not carry out His Word of justice against me, how do I know I can trust Him when He says He loves me? I am under that sentence. How is He going to save me? I am a sinner. He could say, "I'll forgive your sin and forget about it," but if God did that, He would be taking the attitude of mercy without justice and He would be belying His own nature. Suppose God had said, "No matter how much I love you, Brushwyler, I have spoken and I cannot repudiate My Word. You admit you have sinned, not only once, but a thousand and twenty-five thousand times. Because I love you, I want to forgive you; but if I do, I will violate My Word, and I cannot do that. Brushwyler, you will have to die." God is going to keep

His Word. He can show the attitude of justice without mercy. If God took that attitude toward my sins, there would not be any hope for me, and there would not be any hope for you. If God took the attitude of mercy without justice, there would not be any hope. There would be no consistency in God. You know I have met many people who say, "Oh, I'm perfectly willing to stand upon my own two feet. All I am asking for in this world and in the world to come is justice. All I ask is that God give me justice." You do not need justice; you need something more. A woman had her picture taken. When she saw the proofs, she was very displeased and said to the photographer, "These pictures don't do me justice." He looked at her and said, "You don't need justice; you need mercy." Some of us may contend that what we want from God is justice. Beloved, you will find out when you stand before Him that you need more than justice, you need mercy. Here are the attitudes God could take: mercy without justice, justice without mercy. However, He shows another way. He shows the way in which mercy and justice kissed each other at Calvary's Cross.

Suppose you came into my home and stole five hundred dollars (you would not find that much, by the way), and I happened to find out that you were guilty and you admitted the guilt. I had you brought before a judge, and the judge said, "Now, why did you do this?" Then you gave him a long story. You were sorry you did it, you did not know why you did it, you were influenced by someone and so on—a long list of excuses—and then this judge said, "Now this is your first offense and I am going to suspend sentence and let you go." I say, "Wait, Judge; we put you on this bench to deal out justice. If you let this person go after she has admitted that she committed this crime, you have violated justice. You dare not do it. If the law says that six months in the penitentiary is the punishment for this crime, you must, in order to be a just judge, put her in the penitentiary for six months." The judge says, "That is right; I should like to let you go, but I cannot." That judge cannot show mercy and be just at the same time. Let us apply this

illustration. We are sinners. God is the judge. He has made a law, and we are under that law. How can God be merciful and just to us at the same time? Beloved, "unto [us] which are called . . . Christ [this crucified Christ is] the power of God, and the wisdom of God." God's answer to this dilemma is Calvary's Cross. Jesus died. Why did He die? He died, first of all, to give us a new demonstration of God's love. God so *loved* the world that He *gave*. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Jesus died to give us a new demonstration of God's love.

We find that Jesus died not only to give us a new demonstration of God's love but to bring us a new deliverance. We read in Titus 2:4 that Christ "gave himself for us, that he might redeem us from all iniquity." There are three words used in the Bible to explain this revelation of atonement. One of these words means "He purchased us in the market place." The second word means "He purchased us out of the market place." The third word means "He set us free."

Let me illustrate. Before the days of the Civil War, men and women who were made in the image of God were sold at great auctions throughout the South. In 1848 in the city of Frankfort, Kentucky, one of these auctions was held. There was a large attendance of wealthy Southerners. A slave girl, who had been held in one of the worst vermin-infested pens for a few days, was brought to the block to be sold at auction. It so happened that a young Presbyterian minister by the name of Calvin Fairbanks was passing through the city. He saw the auction going on and stopped just as the auctioneer, in his swallow-tailed coat, presented that young woman—a woman made in the image of God. She was a beautiful girl who claimed to be only one sixty-fourth black. The man said, "How much do I get for her?" The bidding started at $50, then $100, and Calvin Fairbanks stood by and watched until the price reached $1200. Then the bidding dropped off and it appeared that a man from New

Orleans was going to get her. Calvin Fairbanks stepped in and bid fifty dollars above the Southerner's price. The man saw he had definite competition and kept bidding until the price was up to $1800. Every time the man from New Orleans bid $5 more, Calvin Fairbanks bid $10 more. Finally the price reached $2150, an extremely high price for a girl, even though she was only one sixty-fourth black. At last the beady-eyed Southerner called out, "Your bid," and Calvin Fairbanks put up the money. The man said to him, "What are you going to do with her?" Calvin Fairbanks said, "I am going to set her free." The next day papers were made out and the girl who was only one sixty-fourth black was emancipated from the bondage of slavery. Does that illustrate what I want to say to you? You and I were sold under sin on the block of Satan. Jesus came down to the market place of sin, right where we were. In the story of the good Samaritan there are four little words that I love, he "came where he was." A Levite passed by on one side and a priest on the other, but the good Samaritan "came where he was." Jesus came right down to the place where the sinner was. He purchased us out of the market place of sin, and then he took us out of the bondage of sin. He set us free. We shall never again be slaved in the market place of sin.

Christ died on Calvary's Cross not only to give us deliverance; He died on the Cross to give us a new dynamic power. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:3-4). Yes, Jesus died to bring a new dynamic power into our lives.

Finally, He died that He might bring us to a new destiny—"that he might bring us to God" (I Peter 3:18). In Mark Twain's earlier days he traveled in Europe with his little six-year-old daughter. They went to London and visited the king; they went to France and visited the president; they went to Germany and visited the Kaiser. After the meeting with the

Kaiser, the little girl said, "Daddy, this has been a wonderful trip. We have seen the King of England. We have visited the President of France. We have been introduced to the Kaiser of Germany. Daddy, there isn't anybody left to get acquainted with but God." And where do we get acquainted with God? At Calvary's Cross! Jesus died to introduce us to God, that we might know Him. Beloved, our relationship to Christ depends upon our attitude toward His Cross. Is it a stumblingblock, is it foolishness, or is it the power of God unto salvation through faith in Him?

Let us pray: Heavenly Father, we do thank Thee for this privilege we have had of presenting the claims of our Lord Jesus Christ, and pray for those who do not have the right attitude toward the Cross. Help them to see, Heavenly Father, that they must die for their sins unless they accept the Cross of Christ and the Christ of the Cross. And may this day bring salvation to many who have not yet trusted in Christ. We ask in His Name. Amen.

# The Christian's Secret

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TEXT: *"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"* (Galatians 2:20).

This is one of the most comprehensive and all-inclusive statements in God's Book as to the divine method of Christian living. I believe it is the greatest single verse on God's way of life between the covers of the Bible, but like many other great texts, it is difficult for the average reader to believe it just as it stands. It is so glorious that we are tempted to whittle it down to our feeble and defective conceptions. It is like some great piece of music whose notes seem far above our range; we love to hear its strains, but we feel they are too high and lofty for our poor voices. At first we are tempted to treat this verse as something idealistic rather than actual. It seems too good and too wonderful to be true. Many treat it as a picture to admire rather than a life to live. But the Apostle Paul says it is the "life which I now live"—not the ideal, but the actual; not the theoretical, but the practical. God wants us to believe this wonderful verse just as it stands.

Christian living is still a matter understood by a comparatively small group. So many false conceptions of God's way of life abound. Many of the ideas that we have assimilated in early life and carried with us through the years need considerable revamping, and in many instances must be discarded. Many people will never enter into the glory of the Christian way of life until they have thrown away their preconceived and secondhand notions, and take the Bible at its face value. Strange to say, one of the most difficult things is to believe that the Bible means exactly what it says, and especially when we expect or want it to say

something else. There is a right as well as a wrong way of trying to live the Christian life. The wrong way, however, never leads to satisfaction and success. Perhaps it is true that the average conception that abounds within the sphere of Christian profession is that there is no particularly successful method of Christian living; that as long as one tries to do his best, that is about all there is to it. There is no searching of the Scriptures to try to discover the mind of Christ in this matter. We may try every other way than the right one, but we shall finally discover that there is only one way that works—God's way of life. Many of the popular and prevalent ideas about Christian living are almost diametrically opposed to the one and only one which God has ordained. At any rate, our observation leads us to the conclusion that God's way of life is not the one in popular vogue. Many years ago Professor Henry Drummond wrote about *Natural Law in the Spiritual World,*—which, indeed, is a very suggestive phrase. Just as well-defined laws operate throughout the material universe, so very definite and unchanging principles hold sway in the spiritual realm. One cannot ignore or violate these principles and succeed. Success in the Christian life lies along the lines of conformity to spiritual law, and we shall discuss three of these basic and fundamental facts stated in our text.

## I. Christ Instead of Me

"Not I, but Christ, liveth in me." This is the central and outstanding fact in the verse, and it is the very mainspring of Christian experience. One cannot be a Christian unless Christ lives within. "If any man have not the Spirit of Christ, he is none of his" (Romans 8:9). "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (II Corinthians 13:5). Thus it is quite evident that apart from union with Christ there is no Christian experience. This is in line with our Lord's own teaching in John 15, where He says, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Under the figure of the branch and the vine, Christ brings home to the hearts of His followers the indispensability of vital union

with Him. Just as there is no difference between the life in the branch and the life in the vine, so there is no difference between the life which is in Christ and that which is in the Christian. As Christ said, "If a man abide not in me, he is cast forth as a branch, and is withered."—truly a dogmatic but at the same time a realistic statement of fact.

A normal Christian experience, then, is one in which Christ lives out His own life unhindered. It means that Christ is the dominant Person in our lives; that He comes to make possible in us life which is genuinely Christian. Christ is the Christian's self; He is the heart-beat of Christian experience. You see, Christ not only came to give His life for us, but also to give His life to us, for without Him Christian living is impossible.

Now there are other possible relationships with Christ that come short of this standard. It is possible to have Christ in our program and yet give Him a lesser place. Many who insist that Christ is necessary to Christian living would not conceive of Him as being the Christian's life. They readily affirm that Christ is their Saviour, but fail to realize that He is their life. They conceive of him as someone on the outside of life who comes to help in times of need; they look upon Him as an external helper and thus fail to grasp the glory of life's inner secret. Christ does not merely ask us to do our best for Him, but rather to let Him do His best in us. The Christian life does not only consist in taking something from Christ which will help us to live, but in losing ourselves in Christ and letting Him do the living for us. How wonderful to have this glorious Saviour as the very power and strength of Christian experience! How often, in moments of weakness and failure, we have aid to ourselves, "Oh, that someone strong and victorious could come into this life of mine and take over and meet the temptations and trials for me!" Well, that is exactly God's purpose and way of achieving victory for us. Christ, therefore, is not merely life's assistant; He is the life itself—"Christ liveth in me." It is like the man at the Beautiful Gate who was a cripple from birth. Christ did not merely help him, for he was powerless to do anything himself. Christ healed him: Christ did it all. Our Saviour is not a physician who in a

moment of weakness gives us some medicine to gather strength for the difficult hour; rather *He* is the strength of our lives. The Psalmist saw this when he exclaimed "The Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1). Christ does not give us wings to soar to new heights; He is our wings. He does not give us a push up the hill of righteousness; He climbs in us; He is our inner power for righteousness. Righteousness is not something we achieve, but something He achieves in us. It is something like the incident recorded in John 6:21, where those hard-handed fishermen-followers of His had toiled long, rowing against a strong wind, and had made slight progress—eight hours of exhausting effort and to no avail. Then it was that Jesus, walking upon the water, approached the boat, and we are told that when they received Him into the boat "immediately the ship was at the land whither they went." After Jesus got into the boat the task was effortless and the destination was reached before they realized it. That is a parable for us. Trying to live the Christian life in our own strength and by our own efforts is a burdensome and fruitless task, but when we turn life over to Him we become conscious of a new power of achievement that amazes us. It is the living miracle of the Supernatural in the life of today.

It is possible for us to do many things and yet fall short of the experience stated in the text:

> It is possible to belong to Christ and yet go on trying to live for Him in our own strength.
>
> It is possible to trust Christ and yet not let Him do all.
>
> It is possible to try to imitate Christ and all the while be working in the energy of the flesh.
>
> It is possible to really love Christ and not give Him this central place of pre-eminence.
>
> It is possible to try to live the Christian life on a fifty-fifty basis—we do part, and Christ is to do the other part.

All of these are incomplete attitudes which fall short of the full measure of blessing. It reminds us of the story of a man and his wife who were traveling westward in a democrat wagon in the old pioneer days. They had come to a very sharp turn in the road around the mountain, and the wife, who was on the outside of the seat, looked down into the canyon some hundreds of feet below, became frightened and grabbed the reins. Quietly

the man handed them over to her, which only increased her fear. She remonstrated, but he replied, "My dear, two people cannot drive one horse." Isn't that very much the way we have been trying to live the Christian life? There is only One who can live the Christian life satisfactorily and victoriously, and that is the Lord Jesus Christ Himself. Dr. George W. Clarke well said, "The one thing man is always aiming at is to greaten and make successful the self in him. He wants to do things, and if Christ only came to show men how to do great things, how the palpitating and ambitious hearts of men would cling to Him." No, Christ did not come to spur us on to greater self-effort; He came to take over these defeated and helpless lives and show us what He could do in and through them. The Psalmist, realizing the inadequacy of self for this Herculean task, said, "Lead me to the rock that is higher than I." We must have someone bigger, greater and stronger than ourselves. We are not sufficient in ourselves. As one writer aptly said, "After all, we are our own greatest burden." Thus it becomes increasingly evident in the light of God's Word and our own experience that we are not big enough either to achieve the Christian life or to live it. Christ did not come merely to set us an example; He came to give us Himself. He did not come merely to show us a way of life; He came to become that way. He does not ask us to do the living; He asks us to let Him do the living. It is not a matter of doing the best I can, but of letting Him do the best He can. Isn't this a grander and more glorious possibility than anything the human mind has ever conceived?

Mrs. Hannah W. Smith, author of *The Christian's Secret of a Happy Life,* tells this story of her little girl. When she was very young, one night while saying her prayers at her mother's knee she suddenly looked up and startled her mother by saying, "Mamma, why can't we be good without Jesus?" Her mother was very much shocked, but after a moment's thought decided upon a wise course of action. She promised her little girl a large sum of money if she could achieve goodness without Christ. The little girl eagerly said to her mother, "May I begin tomorrow morning?" The mother answered, "Yes, dear, and I will tell the but-

ler, the gardener and the coachman to be very kind to you and make it easy for you to be good." She started out the next morning with high prospects of earning the coveted reward, but before the day was over she was disappointed and crest fallen. She had failed. In the evening she asked her mother if she could try again the next day, and her mother gladly gave her another opportunity. But the next day it was the same old story; she had not realized the goodness her little heart desired. But she would not give up without a real fight, and so she asked for another opportunity and it was granted. At the close of the third day, with her little heart burdened and overwhelmed with a sense of her helplessness, she came to her mother and said, "O, mamma, no one can be good without Jesus, can they?" That little girl made a discovery that we all must make sooner or later—that we cannot realize the goodness or righteousness which God requires apart from His Son as our Saviour and Lord. "Christ liveth in me"—that is the path and the only path to the realization of this goal.

## II. Faith Instead of Feeling

"The life which I now live in the flesh I live by the faith of the Son of God." Faith is the indispensable requirement for receiving Christ into life and permitting Him to live His life in us. All the possibilities wrapped up in the indwelling of Christ are for faith alone. Suppose we ask: "How does one know that Christ lives within?" Certainly not by any feelings one could ever have, but by faith in God's Word. Feelings might reveal a new force or power within our hearts, but they could never identify that power. God has given us His Word that we may understand the facts of Christian experience. Christ's indwelling is the basic fact of every Christian life. Happy moods or joyous feelings, or their absence, in no wise alter the fact. He does not live within us because we "feel like it" but because on the authority of God's Word we understand it and claim it by faith, and this faith is independent of any passing emotion. It is a fact, not a feeling. God says it and we are to believe it.

Having begun the Christian life by receiving the Lord Jesus Christ by faith, we continue to live by the same principle—"The

just shall live by faith." But we may ask, "What does it mean to live by faith?" Someone, in the light of our text, has answered, "If we are not letting Christ live in us, we are not living by faith." Any other kind of life is not a life of faith. Think this through. But let us further consider the question: "What is faith?" There is perhaps no word in the New Testament so watered down and more frequently misunderstood. In the popular mind it means mere intellectual assent to the facts of Scripture, but how far short this falls of the New Testament conception! In John 3:36 the words "believeth" and "obeyeth" are used interchangeably and synonymously in the Revised Version. In other words, believing on the Son is the same thing as obeying the Son. Faith is submission to God. Faith is the whole-hearted surrender of life. Faith is the movement of the entire personality toward Christ and the resting of our finite personalities on His infinite personality. Faith, in the last analysis, is surrender to the One in whom faith is placed. This may be illustrated by our human relationships. One who believes in a doctor will send for him when he is sick and put his case entirely in the physician's hands. If one has faith in the ability of an attorney and has legal matters that need caring for, he puts the entire matter in the hands of the man who knows the law. If one has faith in a bank, he turns his money over to the bank for safekeeping. If something goes wrong with one's car and he has faith in a certain mechanic, he turns the car over to the one who understands its workings. Thus through faith and trust one gains the wisdom and skill of the doctor, the lawyer, the bank or the mechanic. He does not need to know anything about medicine, law, banking or mechanics. Faith brings the skill of others into the solution of our problems. Is this the way we look upon faith in Christ? Has the fact laid hold upon us, that when we turn things over to this wonderful Saviour, His ability becomes ours; His strength and saving grace are harnessed for our needs? Let us never forget that we are no stronger than that in which we trust. If we trust a rowboat to take us across the Atlantic, we are as strong as the rowboat and no stronger; if we trust ourselves to a yacht, we are as strong as the yacht and no stronger; but if we board a great ocean liner

with its mighty engines and intelligent crew, we are as strong as the ocean liner and we will never go down until it goes down. So when we come to Christ and turn life over to Him, we thus command His strength and come under His guardianship and power. How much better is this way of living than trusting to our own sinful and feeble selves.

What we have said being true, it is apparent that the Christian life is not lived on the basis of struggle and human effort as is commonly supposed, but in the cessation of effort and the yielding of life to our matchless Saviour. Where effort begins, trust ends, and where trust begins, effort ends. When I trust someone to do something for me, I cease trying to do it myself. That surely is clear. Most of our trouble comes right at this point—we try instead of trust; we struggle instead of yield; we try to imitate Christ instead of surrendering to Christ. Here, then, is the second great principle of living according to God's plan—faith instead of feeling.

### III. Now Instead of Then

"The life which I *now* live." Not the life which I hope to live —not anticipation but realization. Two great and glorious facts are embodied in this statement:

1. The livingness of Christ. Christ is living now. Yes, right at this moment He is wonderfully, gloriously and victoriously alive. He is not back in some distant yesterday, but here in the living present, living to save to the uttermost all who come unto God through Him. He is not back in Joseph's tomb, but living in temples of flesh and blood; not in Palestine, but right here where you and I live; and because He is living now He can meet every need of this present hour. This is the thought of the Apostle Paul in Romans 5:10: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by His life." And in the expression "by His life" is meant the life that He is now living in the glory. "He ever liveth to make intercession for them." So keep in mind that every passing moment holds for you the fact of a living and victorious Saviour.

2. There is only one time in which we can live, and that is not yesterday, nor tomorrow, but now. We can live just one moment at a time. How that simplifies the business of living! It is so much easier just to live a moment at a time than to try to live an hour or a day at a time.

A physician was calling upon one of his patients in the hospital. Before he left she said to him, "Doctor, how long must I lie here?" He replied, "Just one moment at a time."

When we try to assume the burdens of an unknown future or anticipate their responsibilities of even a few weeks or a few years, our lives are crushed beneath the weight. The Lord Jesus said, "Take therefore no thought for the morrow." Yes, here is God's way of life—a moment-by-moment trust in a moment-by-moment Saviour for moment-by-moment strength and victory.

Here, then, are the three great principles of the text, all of them essential to normal Christian living:

Christ liveth in me..
I live by faith—by letting Him live.
I do it NOW.

It is said that an intimate friend of the great artist Millais went one morning to an art gallery to see a display of his paintings. As she was going up the steps the artist was coming down. He saw her and tried to avoid her but could not. When they came face to face, she saw that his cheeks were wet with tears. "My lady," said he, "I am sorry that you found me thus unmanned. I have just been looking at my early paintings. I find that they promised far more than I have ever attained. I have not realized my possibilities. That is what is breaking my heart."

Have you ever felt that way about your Christian life? You have not realized all that you dreamed it should mean? Is it not because you have failed to see, or failed to put into practice, the great Christian principles of our text? Christ and Christ only can make the ideal actual. This is God's plan and provision for all of His children, and what a glorious way it is! There is nothing comparable to it in the world. Will you begin to walk in this way of joyous sufficiency and triumph?

# The True Grace of God

By WILLIAM G. COLTMAN
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TEXT: *"This is the true grace of God"* (I Peter 5:12).

While reading Peter's First Letter devotionally, my eyes fell upon the words, "This is the true grace of God." These words aroused inquisitiveness and provoked some questions. What is the true grace of God? What did Peter mean by these words? I read the immediate context but this did not satisfactorily answer my questions. As I traced my way back through the Letter it began to dawn upon me that the true grace of God was the very heart of this Epistle. I found out that the word "grace" occurs in every chapter of this short Letter: three times in the first chapter, twice in the second, once in the third, once in the fourth, and three times in the fifth. The Letter opens with the words, "Grace unto you" and closes with, "This is the true grace of God."

I further saw that Peter's view of grace embraced all time . . . past, present and future. According to chapter 5, verse 10, God is the "God of all grace." God is the fountain, source and origin of all the grace that is receivable by man. He has the monopoly upon this priceless energy. Those in need of grace have just one place to go.

Upon further study of this subject as it is presented by Peter, it became apparent that in grace lies the solution of most of our human problems. Grace is applied in this Letter to citizens in the state, to servants in relation to their masters, to domestic problems in the home, and to the relationships of believers to each other in the Church.

What a mighty and magnificent thing grace is as presented in this brief, but revolutionary Letter. "The true grace of God"

implies that there is a false and fictitious grace. Evidently it is to this that Jude refers in his brief letter, "Turning the grace of our God into lasciviousness." This is a malicious perversion of grace. To use grace as an excuse for loose and carnal living is to run counter to the very purpose and nature of grace. The grace Peter is speaking about is not of that kind. It is "the true grace of God."

Looking at our subject from Peter's viewpoint, grace is presented from three aspects:

## I. Grace In Prophecy

In chapter 1, verse 10, we read: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." Thus we are taken back to the writings of the prophets in the Old Testament for gleams and glimpses of the grace which should come to this world in the person of One who was "full of grace and truth." There is grace in the Old Testament. It is customary to look upon the Old Testament as containing law, while we must go to the New Testament to find grace. Grace, however, is the only hope for saving man in any age. Law never saved anyone (Romans 5:19-20).

Along with the code of ethics and the principles of righteousness enunciated at Sinai, went a sacrificial system which was the embodiment of grace for those who transgressed the law. Justice demanded the death of the transgressor. Grace accepted a substitute in the form of an innocent victim, thus making possible life and salvation for the guilty. The saints in the Old Testament certainly knew something about the true grace of God. No one could write Psalm 32 or 51 without having a clear conception of that grace. How wonderful that David could sing: "Blessed is he whose transgression is forgiven, whose sin is covered," and "Blessed is the man unto whom the Lord imputeth not iniquity." Then think of those glorious words in Psalm 103: "He hath not dealt with us after our sins, nor rewarded us according to our iniquities"; "As far as the east is from

the west, so far hath he removed our transgressions from us." Or take Psalm 130 which Luther called a "Pauline Psalm": "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee." And this forgiveness was utterly apart from works or law-keeping.

Not only did the Old Testament prophets know of the grace of God, but they prophesied of the grace that should come in fullest measure to succeeding ages. Think of the remarkable prophecy of Isaiah 53 of the One who was wounded for our transgressions, bruised for our iniquities, and with whose stripes we are healed. In Galatians 3:8 we read: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Abraham understood the Gospel of divine grace which gave him a righteous standing in the presence of a holy God — "Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3). Micah in the fifth chapter of his prophecy speaks of the coming of One whose "goings forth have been from of old, from everlasting," and the prophet continues "this man shall be the peace." In Psalm 22 is a prophetic foregleam of our gracious Redeemer offering up His life for the sinful and unworthy. There is a great body of truth about grace centered in the Servant of Jehovah as presented by the great evangelical prophet Isaiah in chapters 49 to 55. What a revelation of grace shines out in his words in chapter 55, verse 1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk *without money and without price.*" Yes, Peter bore true testimony when he referred to the prophets as prophesying "of the grace that should come unto you." The Old Testament thus speaks of grace to come.

## II. Grace In Performance

If grace does not perform properly it is not "the true grace of God." Peter gives us an unforgettable picture of the manner in which grace behaves in the various relationships of life. This is presented in the center section of the Epistle, 2:10 to 3:12.

A close examination of this portion reveals that the idea of subjection is the key to its understanding. Observe the following occurrences:

"Submit yourselves to every ordinance of man for the Lord's sake" (2:13).

"Servants, be subject to your masters with all fear" (2:18).

"Wives, be in subjection to your own husbands" (3:1).

"Be ye all of one mind" (3:8).

Thus it will be seen that:

Citizens are to be in subjection to governmental authority.

Servants are to be in subjection to their masters.

Wives are to be in subjection to their husbands.

Believers are to be in subjection to each other in the church.

This is not popular doctrine; it is something that goes against the grain of the natural man, but there can be no doubt that it is a manifestation of "the true grace of God." This is further confirmed by a proper rendering of the original in chapter 2, verses 19 and 20. When we read in verse 19, "This is thankworthy" or as in the Revised Version, "This is acceptable," it should be rendered "This is grace." It is the Greek word "charis," which is the word for grace and is so indicated in the margin of the Revised Version. Also in verse 20, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God," it should read, "this is grace with God." In the light of these two verses it becomes increasingly apparent what Peter had in mind when he said, "This is the true grace of God." There is no retaliation in grace, or getting even. Grace does not try to dominate others, but manifests itself in sweet and humble submission.

It is quite remarkable that in the word to servants, the example of Jesus Christ is brought in to illustrate the grace principle. The holy Son of God who lived in this world for thirty-three years was the peerless exemplar of the true grace of God. Listen to what Peter says about Him: "Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again;

when he suffered, he threatened not; but committed himself to him that judgeth righteously." And Peter makes it clear that Christ is our example in this respect: "For hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

It does not take a great deal of imagination to visualize what would happen in this world if the true grace of God reigned in the hearts of men and women. Such grace is supernatural. It is not the product of human nature. It is the true grace of God, not the disposition of men. Only God through the energy of divine grace can enable men and women to live after this fashion. What men and women cannot do, the grace of God does accomplish.

If grace reigned in the world it would mean the solution of our problems of government. When every citizen is subject to the powers of government there will be order and delightful functioning of relationships within the state. Grace reigning in the hearts of servants would make for happy relationships in the domestic sphere. Undoubtedly grace in the lives of the slaves in the Roman Empire did much to infiltrate the life of the empire with the powerful and liberating influence of the Gospel. Subjection in the home would make for healing and domestic felicity and save many a home from going on the rocks. To my knowledge this has been demonstrated often enough to become a proven reality.

Following a message on 1 Peter 3:1-7 over the radio one Sunday evening the telephone rang and a feminine voice said: "I have just been listening to you over the air, but I don't agree with your philosophy." In kindly frankness I asked: "If your philosophy is working satisfactorily, why did you call me?" to which there was no definite answer. After all, the proof of the pudding is in the eating.

I shall not forget the experience of Dr. Harris Gregg which he related to me just a few months before his homegoing. He had made a Pullman reservation on a train leaving St. Louis. Arriving shortly before the train left, he found his seat occupied by a frocked clergyman of the Roman Catholic persuasion. Dr. Gregg

informed this man that he had this berth reserved for a week, but the priest insisted that he had been given the berth by the conductor. He would not relinquish it; to him possession was nine points of the law. Dr. Gregg sat down in the seat opposite and prayed for guidance and wisdom in this ticklish situation. When the porter went through giving the dinner call, Dr. Gregg invited the priest to go to the diner with him. Although greatly surprised, the priest accepted the invitation. After the meal Dr. Gregg graciously said, "Let me have your ticket; I will take care of it." When they went back to the Pullman the priest began to affirm his particular beliefs rather vigorously. After a lengthy pouring out of his mind there was silence for a short period. Then Dr. Gregg began to talk to him about the grace of God and it was not a great while before the two men were kneeling by their seats and the priest was appropriating God's matchless grace. Grace had won another victory.

It will win in the church (3:8). It would forever banish quarrels and bickering and that which destroys the spiritual unity of believers. Yes, the true grace of God is needed in the Church. This divine institution is greatly afflicted with too much human nature and too little grace.

Some time ago three pastors dropped in to talk with me about an acute problem which was facing one of the men in an adjacent parish. It was the old story of disagreement, division and strife. I suggested an attempt to put into action the true grace of God as set forth by Peter in this Letter and especially as outlined in the second chapter, verses 19 and 20. One of the men immediately replied, "That is all to idealistic." I answered: "No, brother, it is too practical."

It is quite evident that what seems practical from God's point of view often seems impracticable to human beings who fail to rise to the level of God's thought and purpose. Yes, indeed, Christ has left us an example, but it is one which only His grace can enable us to follow.

Are we wondering in our hearts as to how we may obtain such wonderful grace? Possibly the way is indicated in the

fifth chapter, verses 5 and 6; "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Thus the pathway of humility leads to the reception of grace, and more grace. Pride and self-will will most certainly lead away from it. Humbling ourselves at God's feet will bring us into the place where the true grace of God may be realized.

### III. Grace in Prospect

In chapter 1, verse 13, we have these lovely words: "Wherefore girding up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Literally translated this should read as indicated in the Revised Version margin: "The grace that is being brought." In other words, grace is on its way; it is coming with the returning Christ; it is just around the corner. What a delightful prospect! We need grace to meet our sinful past; we need it every day to meet conditions that arise; we will need it when the glory of our returning Saviour flashes into view.

Many of us have never given serious thought to the future need of grace. Often I have heard earnest souls speak of the return of our Lord as if it would make no unusual demands upon them. They speak as if meeting this Holy One would be as commonplace an affair as meeting some earthly friend. Such a conception fails to take into account all the facts in the case. Think of who He is— an infinitely righteous, holy and sinless Person! Think of who we are—sinners by birth; sinners in thought, word and deed! Then think of us who have loved sin and lived in it and become accustomed to a sinful environment, suddenly being lifted up into the presence of One who is just the opposite of all this. Certainly, beloved, divine grace will be needed. We shall not have outgrown our need of it in that hour.

Well, Peter assures us that grace is coming; it is coming when the One who is full of grace and truth returns for His own. How glad I am that grace will be provided for this hour of

hours. The revelation of Jesus Christ, we are assured, will be a revelation of the grace of God toward us. Such a consideration should lead us to gird up the loins of our mind and be sober and set our hope perfectly on this unprecedented event which lies just ahead. No wonder Fanny Crosby wrote:

> Some day the silver cord will break.
> And I no more as now shall sing;
> But, O, the joy when I shall wake
> Within the palace of the King!
>
> And I shall see Him face to face,
> And tell the story—Saved by grace;
> And I shall see Him face to face,
> And tell the story—Saved by grace.

How wonderful the grace of God! It passes human understanding. Christ was manifested to make it a living reality (Titus 2:11-12); the Bible was given to expound it; and life's greatest experience is to share it in its plenitude and sufficiency.

> Marvelous, infinite, matchless grace,
> Freely bestowed on all who believe;
> You that are longing to see His face,
> Will you this moment His grace receive?

# On the Road to Emmaus

By W. WARREN FILKIN, JR.
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TEXT: Luke 24:1-34.

I wish to speak to you on what Dr. A. T. Robinson said was the most beautiful story in the entire New Testament. He went even further than that; he called it the most beautiful story in all the world.

I. SITUATION

I do not need to give you the background. I do not need to tell you about the awful night when Jesus prayed, "Not my will, but thine, be done," while His disciples, Peter, James, and John slept a few yards away. I do not need to tell you about His betrayal. I do not need to tell you about His trial. I do not need to tell you about His crucifixion. I do not even have to tell you about how Joseph of Arimathea—a secret disciple for fear of the Jews—became an open disciple when he went to Pilate and begged the body of Jesus. I do not need to remind you that Nicodemus "which at the first came to Jesus by night," accompanied Joseph of Arimathea and that they with others tenderly took down the body of Jesus from the Cross and prepared it for burial and laid it in Joseph's tomb. I do not need to tell you how great was the disheartenment and the discouragement and the defeat of all the disciples in those days when Jesus was tried and crucified.

And then, I think, I do not need to remind you how Mary Magdalene, who loved the Lord Jesus Christ, went to the tomb of the Lord Jesus that morning with other women. Apparently there has been an earthquake for they found that the stone was rolled away from the door of the tomb and the body of the

Lord Jesus was not there. And you remember that when those perplexed and weeping women were about to leave, two angels stood by them in shining garments and said to them, "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee." These women went back and told the disciples what had happened; John and Peter ran to the sepulcher, and Peter rushed right in, but John went in more cautiously. Then Mary returned to the tomb and you remember how the Lord Jesus Himself stood by her and said, "Woman, why weepest thou?" And she, supposing Him to be the gardener, said, "Because they have taken away my Lord, and I know not where they have laid him . . . tell me where thou hast laid him, and I will take him away."

II. Conversation.

All through the day the disciples talked about these things, and toward sunset two men, Cleopas and another, whose name we do not know, decided that there was no more that they could do, and they made their way back to their homes. They did just what you and I would have done if we had seven miles to walk together—they talked about the things that had happened. And the Lord Jesus Himself walked with them and said, "What are these things that you are talking about? Why are you so sad?" They answered, "The things which have just happened in the city of Jerusalem." He said, "What things?" They said, "Don't you know? You must be a stranger here if you do not know what happened." And He said, "What do you mean?" They said, "How Jesus of Nazareth died. We had expected and anticipated that He would redeem Israel. Now He is dead and it is the third day and this is the end for us." Then Jesus said, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory" And beginning at Moses and all the prophets He expounded unto them the things concerning himself.

III. Revelation.

Now finally they came to Emmaus "and he made as though he would have gone further" but they said, "Won't you come in?" Notice the delightful, precious invitation that the Lord Jesus still desires from the heart of everyone of us. They asked Him if He would not come in, and He said, "Yes, I will." While they prepared food, He was continuing His explanation of Old Testament Scripture. Then they sat down to eat and He did there what He always did—He bowed in a word of prayer and asked a blessing on the meal. The Lord Jesus never ate without bowing His head in a word of prayer and thanking the Lord for the food first. As He did that the disciples said, "Why, this is the Lord Jesus; this is exactly like Him," and then He vanished out of their sight.

IV. Transformation.

After the revelation they knew who He was. The fourth phase of the experience of these two disciples was the transformation that came over them. First there was the situation; then there was the conversation, the revelation, and the transformation. These discouraged, disheartened disciples who had thought Christ had failed them, left their home in Emmaus and went all the way back to Jerusalem. In the meantime something had happened to the disciples in Jerusalem. Before the two men from Emmaus could say a word, they said, "The Lord is risen indeed, and hath appeared unto Simon." But the two disciples from Emmaus said, "Not so fast, please; the Lord appeared to us as well, and He spoke to us out of the law, the prophets, and all the Scriptures the things concerning Himself." While they were yet speaking, the Lord Jesus Himself stood in their midst, and they were affrighted and supposed they had seen a spirit. Jesus said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Then He again explained to them that all things must be fulfilled, "which were written in the law of Moses, in the prophets, and in the psalms," concerning Himself.

This is one of the most wonderful stories in the Bible; I love it; it thrills my soul each time I think about it. I believe that in the few moments we have together it would be a good thing for us to notice some very practical lessons that will be helpful to us today.

There is one lesson that I draw from this passage of Scripture about the two disciples of Emmaus which you notice at the very outset: These disciples were not expecting to see the Lord Jesus. You and I ought to put this down in our memories, that the Lord Jesus Himself should be welcome in every conversation we have and in every walk we take. Wherever we go, whatever we do, He should always be welcome. Dr. Walter L. Wilson was president of the Baker-Lockwood Manufacturing Company of Kansas City, Missouri. One day a salesman invited Dr. Wilson to a party, the sort of party, I suppose, that a Christian should not attend. Dr. Wilson said, "Yes, I can come," and then he asked, "May I bring my friend?" "Oh, yes, bring your friend, the more the merrier," the salesman replied, and then asked, "Dr. Wilson, who is your friend?" He said, "My friend is the Lord Jesus Christ; may I bring Him along?" The man was a little embarrassed, for this was to be no party at which Christ would be welcome. We should always be sure that Jesus Christ will be a welcome companion wherever we go.

A second lesson is that it is not a mark of special intelligence to doubt the Scripture. These disciples undoubtedly knew the teachings of Christ with regard to His sufferings and Resurrection, but they were conducting themselves as if the teachings were not true. Jesus did not compliment them. He said, "Dullards, you slow of heart to believe." They needed this rebuke. It seems to me that there are many people who need this rebuke today, for they take upon themselves an attitude of special intelligence because they no longer believe this Book, be it the Old Testament or the New Testament that is under consideration.

A third lesson that suggests itself from this experience is that Jesus' ministry might well be an example for us. Note that it

was personal and Bible-centered (v. 27), convicting and natural (v. 32), for He spoke to them "by the way."

Again I suggest to you that this message makes it clear that the Lord Jesus Himself is the great Subject and the great Expositor of all Scriptures. I recognize that this is nothing new to you. I recognize that there is no one here who needs to be told this, but I want to tell you that it is the greatest lesson in Bible study that I have ever learned. I do not remember when I started going to Sunday school. I studied the Old Testament stories and the New Testament stories, and I believed them all and I still believe them all. The Old Testament was presented to show the greatness of God and the justice of God and God's care for His people, and the New Testament presented the Lord Jesus Christ, but for years nobody told me that the Old Testament likewise told about the Lord Jesus Christ.

Dr. William Evans says we might well write over the entire Old Testament the words of Job 23:3, "Oh that I knew where I might find him." Further, we might write over the New Testament, the words of Philip, "We have found him" (John 1:45).

W. H. Griffith Thomas says that if a man had an Old Testament without a New Testament, he could not read that Old Testament—for example, Genesis 3:15, Isaiah 42, Isaiah 53, and Malachi 4:6—without realizing that the Old Testament is a book of unfulfilled prophecies. Suppose he would read the Old Testament again. He would find ceremonies in Genesis 4, ceremonies in Genesis 22, ceremonies in the Book of Leviticus and so on, and he would come to the end of the Book of Malachi and be forced to ask the question: what is the explanation, what is the meaning of all these ceremonies? He would say that the Old Testament is a book of unexplained ceremonies. Then as he read again, he would see that the heart has many yearnings yet unsatisfied. Some of them are satisfied in the Book of Psalms, but still he would cry out, "Oh that I knew where I might find him," and he would say that the Old Testament is *a book of unsatisfied longings.* Finally somebody hands this man a New Testament and says, "Here, take this and read." He

reads in the first chapter of Matthew about Abraham, Isaac, Jacob and Joseph. He says that the Old Testament is a book of unfulfilled prophecies, but that he finds that the New Testament fulfills those prophecies in Jesus Christ, the Prophet. Further, Jesus Christ, the Priest, explains the ceremonies, and Jesus Christ, the King, satisfies the longings of the soul. Jesus is the heart of the New Testament and the Old Testament—the heart of the whole Bible.

There is one more lesson that I would suggest: the entertainment of Jesus is sure to bring special blessing. These disciples invited Jesus into their homes and were never the same again. This is true of all of us who invite Him in. The Lord Jesus Christ still asks us to bring Him into our homes and hearts. We extend the invitation; He accepts and brings us a blessing. May God bless you.

# The Prayer Factor in Missions

By ROBERT HALL GLOVER
Home Director, China Inland Mission

There are three main channels for the outflow of missionary energy, namely, going, giving and praying. Hence the threefold missionary appeal for recruits to go, for stewards to give, for intercessors to pray. The first two of these are usually stressed, the third not so much. Yet it is the greatest of all, and that for the reason that in the final analysis missions are not a matter of money or of method or even of men, but of God, and His almighty working, and it is prayer more than aught else that calls forth that working.

I am constrained to take this subject today because of a real burden of heart. I speak of prayer not as a mere pious sentiment but as a practical and vital force. We all believe in prayer, of course, but I fear many are disposed to pass the subject by as a commonplace, something to be taken for granted. How many Christians really appreciate rightly the place of prayer in missions?

We are all familiar with that little motto "Prayer Changes Things" which hangs in so many homes. Let me ask you: is that statement true or not? Is it just a pious thought, a high ideal, or is it a practical fact? There are those who do not accept it as a fact, but object to this conception on the ground that the universe is governed by certain fixed laws, and that it is unthinkable that a mere man's praying can interfere with and change these fixed laws. These people, however, overlook the fact that prayer *is* one of God's fixed laws, and that He purposes to bring certain things to pass by means of prayer. When once this fact is realized, it becomes clear that it is not the man who prays, but rather the man who does *not* pray, who interferes with God's laws by failing to co-operate with Him in bringing about what He desires to accomplish by means of prayer.

Electricity furnishes us with a helpful illustration at this point. Is this force something which has come into existence only in the last two or three generations? Yet how aghast would our great-grandparents be if they could return today and behold the multiplied forms of applied electricity in operation. We drive our trains and cars, heat and light our homes, cook our food, wash our clothes, and do any number of other things by electricity. Then are we to conclude that the men of this generation have violated some law of nature in doing these things which their forefathers never dreamed of? No, they have only discovered a force that was always in existence but was unknown, and by harnessing and utilizing it they have achieved these hitherto unheard-of results. Similarly, prayer is a mighty dynamic force, a driving power, but one which has remained largely undiscovered, unknown. Some saints of the Lord, however, have lived close enough to Him to be let into its secret, and by laying hold upon this hidden force they have brought to pass what would otherwise not have taken place.

I am speaking now of what we term intercessory prayer. There is another aspect of prayer which we call devotional prayer or communion with God. It is a very real and precious aspect. But it is by no means the only one, nor yet the greatest one. Prayer is not only communion with God; it is also co-operation with God. It is a living, effectual partnership with God in carrying out His divine will and purpose. We think of prayer as a means of preparation for Christian service, and such it truly is. But it is more than this; it is power in service—yes, I shall go further than even this, and say that prayer itself is Christian service of the highest order. Intercession constitutes a definite, active, aggressive spiritual ministry.

In the sixth chapter of The Acts we find the early apostles reaching the conclusion that certain secondary duties were claiming too much of their time and energy, and so they decided to appoint deacons to relieve them of these matters. Then follow these words: "But we will give ourselves continually to prayer, and to the ministry of the word." Two all-important things were

henceforth to engage them and constitute their vital ministry—prayer and preaching. And let us note that prayer is here placed first, thus taking precedence even to preaching . The two belong together and are closely inter-related. Prayer is the priestly function of kneeling before God to bring men's needs to Him and implore His help for them. Preaching is the prophetic function of standing before men to bring to them God's message and implore them to accept it. As to their comparative importance, most people, I feel reasonably sure, conceive of preaching as the main ministry, and of prayer as a helpful adjunct, so to speak, but quite secondary to preaching. But that is quite an erroneous conception as judged either by the Scriptures or by practical considerations.

To begin with, the scope of praying is far greater than that of preaching. I am not unmindful of the remarkable extension of the radius of the preacher's voice in these days by means of mechanical devices—the megaphone, the amplifier, and now the radio. Yet the radius of prayer is greater far than that of all these. We can from the secret place of prayer project ourselves out to the uttermost parts of the earth and bring things to pass by way of the Throne of Grace. Then, further, while the preaching ministry is limited to a comparative few, because it calls for special qualifications and training, prayer is the prerogative of every child of God, the literate and illiterate alike, those devoid of any public gifts, and even the shut-in and bedridden saints. Indeed some of the greatest missionary intercessors have been of this last class, men and women who have turned their bedchambers into audience rooms with the King, and whose prayers have been the means through which God has wondrously wrought the world over.

No, prayer is not merely a supplementary factor to preaching, but a primary and fundamental factor on the level with preaching. The two go together. They are co-ordinate, interdependent, and inseparable. Neither is complete without the other. Missionaries must be sent to preach, and no amount of praying will suffice without this, for "It pleased God by the foolishness of preaching

to save them that believe." "Faith cometh by hearing, and hearing by the word of God." "How shall they hear without a preacher? And how shall they preach, except they be sent?" But it is equally true that the missionaries' preaching will not have its full effect except as it is supported by believing prayer.

How impressively is this last statement borne out by the Epistles of Paul! That greatest of all missionaries continually pleaded for support by prayer. "Finally, brethren," he writes to the Thessalonian church, "pray for us, that the word of the Lord may have free course, and be glorified." Now Paul was surely a sound preacher, a fundamentalist, as we would say today. He was preaching the true Gospel, and not in word only, but in the power and demonstration of the Spirit, as he once and again declared. And yet his plea to the home churches clearly implies that the fullest success of his preaching required the co-operation of faithful intercessors. Again, to the Ephesian church, his word is, "Praying always . . . for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel"; and to the church at Rome, "I beseech you, brethren . . . that ye strive together with me in your prayers to God for me."

Is not this fact of the indispensability of prayer to missionary success a ground of encouragement and inspiration to those Christians—of whom there are many—who cannot go in person to the mission field, assuring them that they have an effective share in the work by prayer, and that God counts them full partners with those who go as missionaries in the task of taking Christ to a lost world?

When I am asked, as I frequently am, about the size of the China Inland Mission staff, I always mention not only its more than thirteen hundred missionaries and four thousand Chinese workers (before the war), but also the several thousand earnest Christians in each of the home countries who are enrolled as intercessors in our CIM Prayer Union, for we reckon these as no less a part of the Mission, and a factor in its results, than are those who labor on the field. The CIM was born in prayer, and has

continued these eighty years by prayer. Its very vital breath is prayer, and I verily believe that if the volume of believing prayer behind its workers and their efforts in China were withdrawn the Mission would collapse.

There is, however, a further point of importance to mention. While it is blessedly true that all Christians may share in this high and holy ministry of missionary intercession, it must be pointed out that such ministry is no cheap or easy thing. It is strenuous labor; it is travail of soul; it is something that will take all there is of us to discharge effectively. I venture to say that in one sense it is easier to go, and easier to give, than really to pray for missions. It will take time—more time, I fear, than most of us give to it. Do you get time easily for missionary intercession? No, and you will not, for the devil will put everything in the way of your doing so, knowing as he does the efficacy of prayer. Alas, with the great majority prayer is crowded into a small corner before a host of other much less important things which absorb their time and energy. It will also take preparation of heart, concentration of mind and perseverance of spirit. Moreover, sustained intercession will require the careful systematic gathering of "fuel for intercession" in the shape of missionary facts and conditions, specific objects and special persons to pray for. We shall have to enter the school of Christ as humble learners, with the petition, "Lord, teach us to pray."

Those who leave prayer for leisure or impulse will never become effectual missionary intercessors. We shall have to make prayer a fixed appointment, a previous engagement, and assiduously safeguard it against intrusion or interruption. But to those who thus sincerely and determinedly "give themselves unto prayer," a wonderful ministry of telling effect upon the Lord's missionary cause, attended also with rich blessing upon their own hearts and lives, will open up and expand.

Beloved, God has always been seeking intercessors, and never has He sought them more than today, with its unprecedented needs and opportunities in the missionary world. Prayer has achieving power. It breaks down obstacles; it forces open closed

doors; it thrusts out laborers, and releases money for their support; it sustains hard-pressed missionaries, and brings them victory in seasons of testing; it gives power to their preaching, and brings hardened sinners under conviction; it effects deliverance in times of danger; it turns threatened defeat into glorious triumph. In a word, *Prayer Changes Things.*

Familiar as I am with the present facts and factors of the missionary enterprise in China and throughout the world, I have no hesitation in saying that the supreme need in missions at this momentous hour is for a new volume of persistent, believing prayer that will "take hold of God" (see Isaiah 64:1, 2, 4, 7) and call forth a fresh and mighty demonstration of His power "who worketh for him who waiteth for him." To quote the words of two godly servants of the Lord whose lives and labors have made a great and lasting impact upon the missionary world:

> "The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine grace and power wrought in the place of weakness, failure and disappointment, let the whole Church answer Gods standing challenge: 'Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.' "
>
> "When the prayer-life of the people of God comes to be the dominant feature of Christian experience, the power of God will sweep the earth with the victories of grace."

Only a mighty Holy Spirit revival in the hearts of God's true children can bring this about. May I plead with you to give yourselves to unceasing prayer for such a revival in our day! And may it begin in us!

# On Eagle's Wings

By HENRY HEPBURN
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TEXT: *"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself"* (Exodus 19:4).

*"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint"* (Isaiah 40:31).

*"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings"* (Deuteronomy 32:11).

One writer has described the eagle as follows: "The war goddess has crowned the eagle monarch of the air. His throne is the inaccessible cliff, his diadem the noontide sun, his footstool the morning clouds, his playground the vast expanse of infinite space. His keenness of eye, boldness of flight, sharpness of claw, merciless destructiveness of beak, cause him to be dreaded in mountainous lands, as the huge jaws and powerful claws of the lion cause him to be feared in the African forests."

Moses must have seen eagles about Mount Horeb, Mount Sinai and other high peaks; there they founded their homes on the jutting crags of lofty precipices. He must have witnessed the marvelous sights pictured in our texts very often during the years when he served as a shepherd, and later as leader of God's people. Surely as he viewed the eagles as they rested upon inaccessible rocks or soared away into the upper blue, he was learning lessons from them which enabled him to appreciate the significance of God's words in the first of our texts. It is "What *I* did," and "How *I* bare you . . . and brought you." Then notice the way

God did it—"on eagles' wings." Contrast David's way of escape from trouble in Psalm 55:6: "Oh that I had wings like a *dove!* for then would I fly away" with God's way in Isaiah 40:31: "Mount up with wings as *eagles.*" Note the purpose unto which God did it. Unto Sinai? NO! "Unto myself." Unto *me.*

In this picture we find exaltation, energy and patience clearly revealed. As a boy I watched eagles soar from their lofty nests in the top of mighty cottonwood trees. Later I saw the same sight among the tall, dead pine trees on the barrens that followed bush fires in Canada, and also in the mountain lands of the West. When I was a child I would often lie down so that I could more easily look up and follow the flight of the eagles as they took off and soared around and around, ever higher and higher, until, with no apparent movement of their wings, the great birds became specks in the sky and finally disappeared into space.

It was not the direct take-off of the eagle or its lofty flight which appealed to me the most. It was the fact that after the first few movements of its wings, flight seemed to be accomplished without effort. Isaiah certainly had this in mind when he spoke of the renewal of the life within, the glorious aptitude of grace without and the far stretch of faith's wings.

Says Dr. W. Y. Fullerton, "The believer has no need of fever or fear, tiresome toil or painful effort, but can fling himself out upon God's grace, trusting that his soul will rise to still greater flights, perhaps not in him directly, but like the eagle mounting in spirals, coming over the same place again and again, but higher and higher yet, until the vastness of God's universe is around the soul." No cage can be spacious enough for an eagle. Is it not thus that believers rise as if on eagles' wings, in God's free air that comes from Calvary's mountain?

Isaiah said, "They shall run, and not be weary." The renewed life will be without fatigue. Running wearies the natural man, but the born-again one can run, and his soul not be weary at all. Also, they shall "walk, and not faint." The renewed life is not only effortless and tireless, but endless, on and on through this life and beyond this life into eternity.

It is the set of the eagles' wings that causes him to rise against the pull of gravity, as he goes higher and higher into the rarer atmosphere of the upper reaches of space.

A man stood looking at rocky fastnesses seldom if ever reached by man and noticed a strange sight. There, sailing in the heights above him, was a mother eagle with outstretched wings and on these wings were little eaglets. If you have ever had a similar experience, you know what a soul-stirring spectacle it is. One declares: "I say it reverently: nothing but the genius of God could have called into being a bird capable of such grace and majesty of movements as the eagle. It is in every sense fitted to be the emblem of the great American nation."

But now something has happened! The little birds are fluttering in the air. They have been dislodged from their safe resting place upon the mother's wings. You anticipate me, I am sure, in the purpose of all this. To force the eaglets to learn the art of flying, the mother has removed her protecting wings, and the little birds sink—down, down, down. But quick as a lightning flash the mother bird swoops beneath them and catches them on her wings again. The divine writer tells us that underneath us "are the everlasting arms." How beautifully that explains the tests of human life! Very often, or so it seems to many of us, the supports of life are withdrawn without even a moment's warning. We ask the reason why. There is no answer at once so satisfying and so beautiful as that which comes to us in this passage from God's Word. It teaches us the purposes of the divine power that hedges us about. In our moments of failure and despair an unspeakable comfort comes to us from the conviction that always and everywhere the everlasting arms of eternal love are underneath.

"On eagles' wings" should teach us of God's sovereign grace. In the Scripture we find that the wings of the eagle are the symbol of divine power acting through sovereign grace. It is grace alone which is able to lift the sinner to heaven's heights. Let us look at three pictures in the Old Testament that give us three aspects of divine grace. These were suggested to me, in part, years ago by an article in a little missionary magazine.

Our first text reads: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." After the call of Abraham, and for more than four hundred years in the experiences of delivery from Egypt, the people of Israel had been borne along through God's sovereign grace. God never suffered Himself to act toward them according to their actual merit. He declared in his covenant to Abraham, which covenant was confirmed to Isaac and to Jacob, that He would accomplish all the desire of His own heart in making them a nation, giving them a homeland and causing the seed of Abraham to be a blessing to all the nations of the earth. He was free to do this even to the extent of withholding those righteous judgments which were due them Israelites for their sin and which would have resulted in their destruction, because of the one sacrifice which He had provided—"And all that dwell upon the earth shall worship Him, whose names are not written in the book of life of the Lamb slain from the foundation of the world"—and which in the fullness of time would be sacrificed for the sin of the whole world.

After the Israelites were delivered from Egypt through the marvelous power of God, the nation was confronted with a far-reaching choice: would the people remain wholly dependent upon the grace of God or would they decide to stand upon their own merit? God proposed the law to them, but He did not impose the law upon them until they had first chosen for themselves. They could have said, "None of these things can we do. We would rather continue to be borne on eagles' wings." Any such appeal to divine grace, we may believe, would have been most refreshing to God. Through the power of grace, which is like unto eagles wings, God carried these people, and brought them to Himself. When we think of the righteousness of God, nothing could be more impossible than a nation of sinners brought to God. He tried to teach them through the glorious ritual that they should not attempt to draw near to His holy presence save through the sacrifices and by His divinely appointed priesthood.

In our second text, Isaiah 40:31—"But they that wait upon the Lord shall renew their strength; they shall mount up with wings

as eagles; they shall run, and not be weary; and they shall walk, and not faint"—we again find the symbol of eagles' wings and the thought of enduring grace. As we have already noted in the literal words of the text, it is they that wait upon the Lord who shall change their strength. The old helplessness will be wholly met by divine sufficiency. In the New Testament the divine provision for the believer is through the presence and power of the Holy Spirit. The victory comes through grace that causes the meritless and helpless believer to mount up with wings as an eagle.

The third text, Deuteronomy 32:11—"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings"—is a picture of God's discipline of grace over His people. It is discipline far more than mere correction. It has development in view. The young eagles must learn that the parent birds are not cruel in forcing them out of their comfortable nest and teaching them to fly by the terrible experience of falling. The mother bird is faithful to her young, and, sweeping under, she catches the little ones upon her back just before they are dashed on the rocks. She bears them back to the nest and repeats the process. How else could the young eagles learn to fly?

Our God knows how to enlarge the spiritual life of His children, and any trial is truly worth while if thereby we learn to fly—"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Let us study the text more closely. When the eaglets come to a certain age they must not be left alone in the nest high up in a tree or on a mountain crag. The little birds' tendency is to nestle and live an easy life, dependent upon their parents' care, provision and protection. What a picture this is of human nature! The constant temptation of the soul is to nestle—to settle down into a life of ease. We see this in homes where money is inherited, and the members of the family become complacent in their new security; or in homes where a government dole is re-

ceived and the family nestles in the thought that society owes it a living; or in the homes of those who are gifted and resourceful and who take comfort in the thought that their prosperity is of their own making. This ease is no more dependable than the blowing of a soft, south wind.

Again individuals settle down in nests of blind adherence to human leadership, and nestle in the thought that the future is safe in the hands of world leaders. God has no thought or desire to permit us to rest in a life of ease and softness, even temporarily. The mother eagle takes away any soft living of the nest and leaves it rough with sticks and thorns. Then if the eaglets are unresponsive, they are pushed to the edge of the nest; food is held at a distance from them; they must stretch their puny wings and fly if they would eat. Then if they do not make the effort, the nest is destroyed and the eaglets are pushed over the edge of the cliff or tree into space. This is a lesson in the power of self-reliance, patience, self-control and co-ordination of faculties. While the eaglet is suffering from fright, it is also learning to use its wings, and its apparent fall never results in disaster. That which it fears never materializes because the parent birds fly beneath them and at just the right moment the little birds are rescued from danger. This lesson must be repeated again and again, and then later you will see the eaglets following the older eagles in the beginning of a circling flight. How beautifully they soar higher and higher in the sky! They have learned the secret of tireless flight. God stirs up our nests to develop flying powers in us. God is determined to teach His children the use of faith's wings.

It is also well for us to notice that the eagle has a farseeing eye. He outsoars every other bird, breaks every altitude record, has a longer and wider vision than the fowls of the earth. Then, too, the farseeing eyes of the older eagles are put at the disposal of the eaglets who are not yet able to see very far. God does that for us. He can see things that we cannot see. He will carry us over a thousand difficulties. The eaglet is in danger from the fowler beneath and the deadly bullet, but between that helpless little bird and all that would harm it is the body of the mother

eagle. God puts Himself between us and all harm, so that the enemy has to pass Him to reach us, and this is impossible.

Have you thought of this in connection with the scene in the garden when the soldiers came with torches to take Jesus? You recall that He said, "Whom seek ye?" They answered Him, "Jesus of Nazareth." Jesus said unto them, "I am he: if therefore ye seek me, let these go their way." Yes, He stood in front of them; the soldiers took Him and let the disciples go. So we can be sure that the Lord puts Himself between us and anything that would injure our souls. He carries us to safety, upborne by almighty power. The devil has great power, but he was defeated at Calvary. He was not allowed to kill Job although he would have liked to have done so. The devil said to the Lord, "Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land." And God answered, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." We also have the protection of God's farseeing eye and are the children of His special care. "Ye have seen what I did unto the Egyptians and how I bare you on eagles' wings."

Let us note that God is determined to get souls on the wing. The majestic love of God refuses to allow souls to grope about feebly, like undeveloped eagles who remain in the nest when their capacities fit them to soar through the blue spaces and make their homes upon the high rocks. Through our Lord Jesus Christ we are given a new life. The world cannot give it or take it away. The soul is born for flight, and in Christ we have a heavenly example as well as glorious power, protection from every danger and a divine compulsion that causes us to reach the heights of God's ambition for us.

Where did God lead His people? He led them through the bitter trials of the wilderness, but He did not stop His leadership there. He led them to the "Promised Land." Somewhere in this life there is a Promised Land for each of us;—a Promised Land of contentment, happiness and victorious living; a Promised Land of greater blessing; a Promised Land where the

Christian champion in us comes out to shake his locks. Let us not be afraid of discipline. A divine path leads to it. The "eagle stirreth up her nest" to teach her young to fly through the pathless sky.

There are great lessons to be learned, then, from this picture of the eagle and its young. We have a God who breaks ordinary barriers and causes the believer to be moved out of temporary comfort to enter into more permanent possessions. As we trust in Him through our Lord Jesus Christ we find in our disturbances that He is our Deliverer, and we realize that our God delivers us by means of our disturbances. He is more intent upon the protection of Christian character than in the provision of comfort. Comfort is a passing thing, but Christian character is eternal. Yes, He is a God who breaks, but He also broods. The eaglet sees the example set by the parent birds and should seek to equal it. God has bowed down to bless us in the person and work of His Son. Receiving Him we have a new life, and we also have His example. God seeks to perfect us, to have us look up and long to be like Him. He wants us to look away from all others and look only unto Jesus. It is not easily done. No eaglet ever learns to fly by copying another eaglet's flight. The eaglet learns to fly by the effort it makes and the example of the parent bird. We do not become Christians by copying one another. We are saved by God's grace through our Lord Jesus Christ, and become increasingly spiritual as we follow Christ the King. When the bottom seems to fall out of things, the mighty arms of God will bear us up. We must be delivered out of our comfort and complacency before we will be able to attempt great things for Christ.

It will help us as believers to remember that although skies may be leaden and days of deep depression may come when everything seems absolutely wrong and our very foundations seem to tremble, underneath, never failing, ever sustaining, are the everlasting arms of our Lord.

# The Gospel of Every Faithful Servant

By H. A. IRONSIDE
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It is interesting to notice the special object the Holy Spirit has in view in His presentation of our blessed Lord Jesus Christ in each of the four Gospels. In them we have four pen-portraits of our Saviour. It was given to Matthew to set Him forth particularly as the King, the Messiah of Israel, hence the genealogy proving Him to be the son of David and son of Abraham. This also accounts for the many references to and quotations from the Old Testament Scriptures. Luke presents Him as the perfect Man, the unique Son of man who came to seek and to save the lost. A singular feature of his record is that of the table-talk of Jesus. Is there any function where a man relaxes and opens up his heart like a dinner party? And in Luke we see our Lord on many such occasions. Luke traces His genealogy back to Adam through Heli, the father of Mary and hence the father-in-law of Joseph (Luke 3:23). John tells us plainly his object was to show that Jesus is the Christ, the Son of God, and that, "believing ye might have life through his name." John shows that He is the eternal Word who became flesh for our redemption.

### Why There Is No Genealogy

To Mark it fell by divine appointment to show us the Son of God acting in lowly grace and devoted subjection to the Father as the perfect Servant and Prophet of the Holy One. He plunges at once into his subject. In the short space of sixteen chapters he sets forth the busy Servant engaged in one work of mercy after another, hastening from place to place as He does His Father's bidding. Because we are not concerned about a

servant's forbears, but rather about his ability, there is no genealogy at all in this Gospel, but a marvelous record of activity in doing good and in making known the mind of God. It has often been pointed out that Mark uses a word variously translated "immediately," "straightway," "forthwith," and "annon" over forty times, and this word is only found about the same number of times in all the rest of the New Testament. "The king's business requireth haste," and Jesus was ever busy in the great work for which He came into the world.

The sacrifice of the Cross is presented differently too in each Gospel—and that in accordance with the Levitical offerings (Leviticus 1 to 7). John tells of the death of the Lord as the burnt offering, the Son laying down His life to glorify the Father in the scene where He has been so dishonored by sin. Luke portrays that great sacrifice as the peace offering. Christ making peace by the blood of His Cross that God and man may be reconciled and have hallowed fellowship together. Matthew, as becomes one whose theme is the government of God, clearly identifies the work of the Cross with the trespass offering, where the Lord could say, as in Psalm 69, "Then I restored that which I took not away."

But in Mark's account we gaze in awe and wonder at the Holy One made sin for us that we might become the righteousness of God in Him. It is the great sin offering that is before us, Christ dying not only for trespasses committed, but because of what we are as sinners by nature, which our practice but makes evident.

I dwell on these points because of the foolish things many have taught, as for instance, that Mark's was the first effort to try to recall and set forth the story of Jesus and that this was amplified and altered by the writers of the other Gospels who may or may not be the persons whose names are linked with them. But we may be assured that all such speculations are idle and vain. The imprint of the divine mind is on every page of these records, and their very divergences (but never contra-

dictions) as well as their agreements are but evidence of God's inspiration.

### The Object of Mark's Gospel

Mark's supreme object was to show the Gentile world the active love of God in Jesus the Christ serving needy men, seeking after sinners and saving all who trusted Him. If one had no other part of Scripture but this brief Gospel, there is enough in it to show to any troubled heart and conscience the way of life and peace.

That Mark may, from the human standpoint, have been indebted to Peter for much of the information conveyed, need not be questioned, but all that is written is arranged by the Spirit of God and that with a definite object in view.

It was given to Isaiah to prophesy of Messiah as the Suffering Servant of Jehovah (Isaiah 52 and 53). Moses predicted the raising up of a Prophet whose word on all questions would be final (Deuteronomy 18:15-19). Mark was the evangelist chosen by the Holy Spirit to portray our Lord in these two offices, as Servant and Prophet. But we are not to suppose that this means the ignoring of other aspects of His nature and character. He was never more kingly than when serving, nor more divine than when He willingly limited Himself.

Peter the Great, after he had built up at great cost the Russian empire, decided he must have a navy. But no one in Russia knew the art of shipbuilding. So Peter vacated his throne for a time, appointed his consort Catherine regent, laid aside his royal apparel, and, dressed as a common laborer, journeyed to Holland and to England, in which country he learned ship-carpentry by working in the great shipyards side by side with men who little dreamed of the dignity of the apparently uncouth artisan who toiled with them day by day. Peter was none the less an emperor when he wrought with hammer and adze than when he returned to his throne.

In studying any book of the Bible it is well to have clearly in mind its main divisions, or outline. The outline given here may help us as to this Gospel.

Christ's prophetic ministry is emphasized throughout, but more particularly in the third division, where in chapter 13—as in Matthew 24 and Luke 21—He carries us on to the last things, viewing with the eye of the Seer the conditions He knew would prevail until His return in glory to set up His Kingdom. It is noteworthy that when He speaks in this servant character as prophet of Jehovah, He declares His self-limitation, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (13:31). As the perfect Servant He chose not to know what the Father was not pleased to reveal (Deuteronomy 18:15, 18, 19).

### Mark's Background

John Mark was the son of a wealthy woman named Mary, probably a widow, whose home was large enough to serve as a meeting place for many of the early disciples after the Pentecostal outpouring (Acts 12:12).

Mark accompanied Paul and Barnabas, to whom he was related, to Cyprus, but later returned to Jerusalem, a proceeding which Paul thoroughly disapproved (Acts 12:25; 13:13; 15:37-39). Later, however, Mark redeemed himself and became a trusted minister of Christ and companion of Paul and Peter (II Timothy 4:11; I Peter 5:13). It is like God to select the one-time unfaithful servant Mark to tell the story of the ever faithful Servant, His own blessed Son!

According to a well-known tradition of the early church, Mark was referring to himself when he told the story of "a certain young man" who followed Christ right up to His entry into the house of the high priest and then, when the guards sought to lay hold of him, left the linen cloth that had enswathed his body in their hands and fled from them naked (Mark 14:51-52). The fact that no other evangelist records this incident perhaps is not in itself sufficient ground for believing this story, and yet, on the other hand, because of its wide acceptance in early days it may possibly be the truth. In that case it would imply that young John Mark had listened to the teaching of the Lord while

he was in Jerusalem and his heart had gone out to Him insomuch that he thought he was ready even to die with Him, but in the hour of testing he fled, as did the other disciples. How many there are who really love the Lord and yet lack that moral courage that enables them to go through with Him at all cost! As we think of this fine young man and the difficulties he faced in really getting started in the service of the Lord, and yet remember that later on he proved himself an efficient minister of Christ, we may be encouraged to rise above our own fears and shortcomings, counting on God to make us true ambassadors of the Gospel of His Son. As we study the record of Him who said, "I am among you as he that serveth" (Luke 22:27), may our own hearts be bowed in lowly subjection before Him and may we truly yield ourselves unto Him as the One now risen from the dead, to serve in the same lowly spirit that characterized Him when He was in this scene, content with the approbation of the Father, even though we pass through this world comparatively unknown and unregarded.

# Jottings on the Gospel of John

By H. A. IRONSIDE
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In John's Gospel we have unfolded as in no other portion of Scripture, the varied glories of the Son of God. I desire that these "jottings" may, under the Spirit's instruction and guidance, be useful to some of the Lord's dear people in leading them into a clearer apprehension and deeper appreciation of its treasures.

The book falls naturally into two parts. The first twelve chapters give the presentation of the Lord Jesus Christ, the eternal Son become flesh, to a needy world. The last nine chapters present Him in various aspects for the contemplation of His own beloved people.

Each division begins with "his own." In chapter 1, verse 11, after the wondrous introductory portion letting us into the glorious secret of the mystery of His exalted Person, we read that "he came unto his own, and his own received him not." The first expression is in the neuter and might be rendered, "his own things," or, "his own possessions." The second is personal. He came, bringing grace and truth into the world His hands had made, and to the nation whose chief glory was the Temple of which He was Lord; but alas, His own people received Him not. They were His own by creation, and, after the Cross, by purchase, too, as are all men in this sin-burdened world today. But they had no heart for Him; for His coming, His ways, His words and His life were the condemnation of their sin even though, in richest grace, He offered life and peace.

The second part also begins with "his own," as we see in 13:1: "Having loved his own which were in the world, he loved them unto the end." This is precious indeed. Though the mass refused Him, a little company was "drawn by that love that

knows no measure" unto Himself. He became their Saviour and the object of their hearts. Therefore in a far fuller sense than that of chapter 1, they became "his own." May we not say that, not only were they His by creation and purchase, but also by redemption (for the Cross is anticipated in this second division), and likewise His own by the Father's gift, as seven times expressed in His high-priestly prayer of chapter 17. Nor was this all, for He had subdued their spirits and bound them to Himself, and therefore they were His own by subjugation. In this fivefold sense, they were linked with Himself.

Although the chapter and verse divisions are of human origin, we find in each chapter a characteristic revelation of Himself which, laid hold of by the soul, opens up the chapter and reveals the marvelous beauty of this divine portrait gallery.

A Revelation To The Unsaved

In the first division, we have a twelvefold presentation of the Lord Jesus to the world.

Twice repeated in chapter 1 is the Baptist's cry, "Behold the Lamb of God." On this the attention is focused. He is the Lamb for sacrifice and for example.

In the second chapter, He is made known as the Creator, who turns water into the wine of gladness, and thus "manifested forth his glory."

Chapter 3 presents Him as the Sin-offering, the antitype of the brazen serpent. Lifted up, He gives life to all who trust Him (cf. II Corinthians 5:21).

To the thirsty Samaritan woman, in the fourth chapter, He makes Himself known as the Satisfier of famished souls, giving living water which springs up perennially unto everlasting life.

It is the Judge, in chapter 5, who yet walks among men in grace, imparting strength to the helpless. Soon, as easily as He restored the paralytic with a word, shall He summon all the dead to appear before His face.

In chapter 6, He is the Bread of God come down from heaven, as the manna of old—the meat that endureth, like the living water, unto everlasting life.

In chapter 7, on the last day of the formal, lifeless feast of tabernacles, Christ declares Himself to be the One who gives the Holy Ghost. This led some to cry, "Never man spake like this man," while others deride and jeer.

Chapter 8 manifests Him as the Light of the world from whose presence hypocritical Pharisees hasten to go out, while the repentant sinner, left alone with Him, hears His word, "Neither do I condemn thee: go, and sin no more."

But if He were only the Light, it would avail little for blind men; so, in the next chapter, He is also the Enlightener "whose glory shines through the darkened lids" of the man born blind and "lights them forever," and penetrates likewise to the depths of his moral being.

In chapter 10, our Lord cries, "I am the good shepherd," and in one lovely picture after another, as also by plain and solemn statements concerning the death He is to die, He assures the hearts of His sheep of His unfailing care.

The special theme of chapter 11 is Christ as the Resurrection and the Life, while, in the twelfth chapter, He is the Touchstone of every heart, who, being lifted up from the earth, shall draw all men to Himself either in grace or in judgment.

It will be noticed that every fresh revelation of His glories is an added test to man. In each instance some hearts cleave to Him, leaving the mass whose enmity ever deepens, until at last He has to say in view of the Cross, "Now is the judgment of this world." He has been offered to men in every possible character. If rejected, God has nothing more for them but utter condemnation.

### A Revelation to Believers

Turning then to the second division of the book, we find added glories made known to the hearts of those who have been won by the former presentation.

The Lord Jesus Christ is the Advocate, in chapter 13, keeping clean His people's feet as they tread their pilgrim way, by the "washing of water by the word."

In the fourteenth chapter, above all else, He is the Coming One, whose return is to be the hope of all His own.

The true vine, the source of all fruit for God the Father, is the character which He takes in chapter 15, while in the next, He is the Sender of the Comforter, who is to take of the things of Christ and show them unto us.

As we read chapter 17 we are permitted to listen to the breathings of the soul of the Son of God as He enters upon His high-priestly service as the Intercessor, bearing all His people on His shoulders and on His heart, like Aaron of old.

Chapters 18 and 19 are too closely linked to be separated, presenting Him in His perfect obedience unto death as the Burnt Offering, who "loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour."

In resurrection glory, He appears in chapter 20 as the Gathering-center for His saints—"in the midst" when they are together in His Name, speaking peace and showing His hands and His side!

The last chapter makes Him known as the Restorer of our souls, a character in which every saint has often had to meet Him.

Thus throughout this portion of the Word of God, the soul is led on step by step to "know him, and the power of his resurrection . . . being made conformable unto his death." May our hearts be more and more occupied with Him until we see His face and are at home with Him forever.

# Almighty Challenge

By TORREY M. JOHNSON
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TEXT: *"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if you can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it"* (Jeremiah 5:1).

Here is a tremendous promise; here is an outstanding challenge that comes from Almighty God. The promise and the challenge were given at a time when Jerusalem, "the holy city," had become a terribly wicked place. The people had departed from God. They had gone in the ways of the nations round about them, and God in righteousness was about to destroy the city. But first He spoke to the prophet Jeremiah, His servant, and He said something like this: "Seek, Jeremiah, for a man—a certain kind of man—and if you can find even one such individual, the whole city of Jerusalem which otherwise must be destroyed completely will be saved."

Consider the mighty implications of that verse of Scripture: The destiny of a city with its thousands of inhabitants was dependent upon the ability of the prophet to find *one man!* One man could save a whole generation from destruction. One man could avert the doom of a metropolis. One man could transform the culture of a nation—if He could meet the qualifications that God laid down. That man must be, in God's hands, *a soul-winner.*

## CHALLENGE TO MEN OF OLD

The Word of God abounds with illustration of God's use of individual believers in relation to the masses of the unsaved.

For example, Abraham was God's "one man." In Genesis 19:29 we read: "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot

out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." God remembered Abraham, and because He did, He put His hand down on those wicked cities and pulled from destruction a man, his wife (until she turned back), and their two daughters, and marvelously delivered them. Abraham had no influence in Sodom and Gomorrah, but he had power with God and heaven. He did not mix with the evil crowd; he had fellowship with Jehovah, and God used him to win souls from destruction.

Again, Moses was God's "one man." We read God's words to him in Exodus 3:10: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Here were six hundred thousand men able to bear arms, besides small boys and older fellows and women and girls—perhaps a company of more than three million people—and the future of that whole nation was dependent upon one man. Thank God, when Moses heard the call, he accepted the challenge, and God graciously used him to deliver Israel out of Egypt and to establish them as a nation before the Lord.

In the days of Darius, God's "one man," Daniel, fearlessly stood for Him. In Daniel 6:26 we read the words of the king: "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever." The king had not always felt like that. A little earlier, he had caused Daniel to be cast into the lions' den. Morning came, and the king immediately went to the den of lions and called to Daniel. And there he was, probably using one of those wild beasts for a pillow!

The king said, "I had a terrible night; I couldn't sleep."

But Daniel could say, "I had a wonderful time—no interruptions, no disturbances—I had a great time sleeping." God had preserved His servant.

The king's heart was made glad and Daniel was lifted out of the den of lions. At the king's command, a decree was sent throughout the length and breadth of the land, requiring that the people acknowledge the God of Daniel as the true and liv-

ing God. There was much turning to God that day because of the life and testimony of one man who would not sell out to the princes or rulers of any kind, but would be true to the Lord. Have you ever thought of Daniel as being a soul-winner? He was. One of the greatest verses on soul-winning is found in the Book of Daniel: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

We think also of Jonah as he went through Nineveh and cried, "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4). The city repented, and God in His grace and mercy spared it from impending destruction—all because one man, a prophet to whom God gave a second chance, was faithful to his renewed commission to win souls.

As we read the Book of Judges, we see how one leader after another was raised up for a specific ministry on behalf of a sinful nation—always just one man.

Coming over to the New Testament, we see John the Baptist as God's "one man." We usually think of him as the forerunner of the Lord Jesus Christ, and he was; but John was also a great soul—winner. In the prophecy in Luke we read concerning him: "And many of the children of Israel shall he turn to the Lord their God" (Luke 1:16).

Many other instances could be cited. All of them bear out this truth: In the mighty work of soul-saving, God does not employ organizations; He employs individuals.

### Challenge to Christian Leaders

Turning to more modern times, we think of the Wesleys through whom God visited America and Britain with a sweeping revival. The benefit of those days extends to us and enriches our lives in the present hour. Let us pray and believe God for another awakening similar to that, but greater and more far-reaching.

We recall D. L. Moody, Charles G. Finney, Billy Sunday and others like them. Each was God's "one man" in his particular sphere. Those were great days—and they are coming again; I

believe it! Evangelists of today—some young, some older—are experiencing the same rising tide of evangelism that characterized those earlier epoch-making periods.

Of course there are pessimists who say that a great spiritual awakening is not to be expected any more. But they do not speak the truth! That outstanding soul-winner, R. A. Torrey, used to say that if the days of revival were past, he would want to know what the prophet Malachi meant when he said, "The Lord . . . shall suddenly come to His temple." In our day, suddenly and unexpectedly we are witnessing a marvelous movement of the Spirit of God.

### Challenge to Youth for Christ

Here and there, in communities all over America, God has found His "one man"—hundreds of them—with a burden especially for the salvation of young people. Youth for Christ is the outcome.

Youth for Christ is a miracle of God in its origin, its development, its results, and its prospects. Each of these factors presents a challenge.

*First, there is the challenge of its origin.* You ask: How did Youth for Christ originate, and where did it come from? I must answer: I don't know. In West Virginia pioneers in the work have been active for some twelve years. In New York, Jack Wyrtzen is going on his fourth or fifth year. Detroit meetings have been in progress since 1937, and a Philadelphia group has been functioning for about ten years. Our inspiration for the work in Chicago came out of Indianapolis. For some time New York did not know that Youth for Christ was going on in Detroit, and Detroit was unaware that a similar effort was being made in Philadelphia. The Spirit of God moved upon the hearts of young people—individual young people—and showed them the need of reaching youth for the Lord Jesus Christ, and they began. This is not the work of any man or group of men; it is the work of the Holy Spirit. And because it is, there is a thrill and a challenge in it.

*In the second place, there is the challenge of its development.* From the first emphasis has been placed upon two doctrines:

salvation through the precious blood of Jesus Christ, and service in His name. As the work has developed, evangelism and Christian fellowship constantly have been stressed.

Youth for Christ says: Go everywhere preaching Christ, get people saved, bring them "all out" for Him—a positive soul-winning message. Then turn them over to the church of their choice. If they belong to the Methodist church, let the Methodist pastor indoctrinate them. If they attend the Presbyterian church, let the Presbyterian minister instruct them. Consistently, Youth for Christ has worked with local pastors, and this fellowship has brought rich benefit to all of us. We determine never to speak disparagingly of any minister. He may not be all we think he should be, but we recognize that he is God's man in the community in which he labors. We have a high and holy respect for the man—whoever he is—who stands behind the sacred desk. Youth for Christ leaders have come from many denominations. The director in Miami is pastor of a Presbyterian church; the leaders in St. Louis and Indianapolis belong to the Christian and Missionary Alliance; the key person in Milwaukee, who is in the bakery business, is a member of the Plymouth Brethren; the director in Boston is a Baptist minister; and in Toronto the leader belongs to the Church of the Nazarene. God has given us a group of fellows with widely varied backgrounds, and none of them is an ignoramus. Some are outstanding scholastically. There are a lot of us who did not know anything, but God took us and gave us wisdom and helped us to work together for His glory.

Youth for Christ is not a new denomination. We have no idea of starting one, for none is needed. What we want is new power from the Holy Spirit, operating in all of us regardless of local connections. We are not setting up a new missionary society. We propose to work through existing missionary agencies that exalt Christ and have a burden for the lost. We do not intend to establish new schools. The ones we have, that are true to the Word of God, are adequate, and we are going to encourage them as they continue to train youth leaders. To pastors, missionaries, heads of Bible colleges, institutes and seminaries—you who have

concern for the unevangelized of this generation—we would say: Youth for Christ stands with you.

*Third, there is the challenge of its results.* The results of Youth for Christ are of two kinds: spiritual and numerical. Fellows and girls are yielding to Christ as Saviour and their lives are changed. And sweeping across the nation is a great wave of enthusiasm that finds expression in phenomenal gatherings of youth in cities, towns and country communities.

Concerning the spiritual ministry, any number of illustrations could be given. For example, one day a chap came into our meeting; he was seventeen years old, five feet eleven inches tall, built as strong as a bulldog, and captain of his football team. He was going to leave home and commit suicide. But he met the Saviour through Youth for Christ, and today, after finishing his high school course, he is determined to train for the ministry. "I'll go anywhere," he declares, "to tell young people that Christ satisfies."

A girl came to Youth for Christ in Chicago. She was the bride of a sailor. When the invitation to receive Christ was given, she came forward and accepted Him. Then she prayed that the Lord would speak to her husband and save him too. They each wrote to the other and their letters crossed in the mails. A few days later the girl was reading the good news that her husband was in Oakland, California, had attended Youth for Christ, and was saved. Because of the difference in time, the Oakland meeting was just starting as the one in Chicago was concluding but when the girl prayed, God answered. The Holy Spirit moved upon the heart of that boy and he too yielded to Christ.

I counted the crowd around the platform one night after the meeting; there were over a hundred young people there, all of them unconsciously demonstrating that we can have radiance and gladness combined with deep spirituality. The methods employed in these youth meetings may be different from those ordinarily used, but the Wesleys did not do things in the accustomed manner and certainly God brought revival through their preaching. None of our fellows has gone out in the graveyards and preached from a tombstone, as Wesley did. None of them has gone into

saloons to preach the gospel, as William Booth of the Salvation Army did. For every age it is the same old message, but God brings different methods of presenting it.

And the crowds have come!

If you had told me that we would have some thirty thousand people in the Chicago stadium last fall (October 21, 1944), a bigger crowd than President Roosevelt or Governor Dewey had on any occasion and the largest audience in that place in eighteen years, I would have said you were crazy. But the God of the impossible is among us. After the stadium meeting, we went to Soldier Field. On the day of our meeting, Memorial Day, 1945, literally thousands worked from six o'clock in the morning until the service began at seven in the evening—with seventy thousand people packed in to hear the Gospel of Jesus Christ. From early morning until late at night we had eight grand pianos thirty feet in the air on that huge platform, and we could not have rain! The band and the choir had to rehearse—and they did rehearse—and we had to have good weather. God gave it to us. And it rained every other day that week!

By the grace of God, on any Saturday night in five hundred cities, towns and rural areas in America and Canada, more than five hundred thousand young people are gathered to sing, pray, fellowship, and hear a clear-cut, old-fashioned Gospel message of the Cross on which Jesus died for the redemption of the world.

In Winnipeg when a youth rally was held in the arena, in the ball park just around the corner a baseball game was in progress. There were some two hundred people at the game, and sixty-five hundred present to hear the Gospel!

Not only here at home, but also in other parts of the world Youth for Christ is getting started. When the Philippines were recaptured and the Americans went into Manilla, some of our boys started youth meetings in that city. In Honolulu and Cuba they have Youth for Christ, and we are getting calls from Australia, from England, from Scandinavia to go over there and help them. There is a revival on *now!*

*Finally, there is the challenge of the prospects of Youth for Christ.* In the first place, *all* the cities and towns of this North

American continent—not just a few of them—need a straightforward Gospel message. Youth for Christ must be established in every community. We propose to join with evangelists and work with them in city-wide revivals throughout the length and breadth of the land.

Second, the rural areas must be reached. This is one of our biggest and hardest jobs, but men of influence want to see this done. The owner of the largest radio station in Chicago told me that when Youth for Christ is established on a country-wide basis, that station will back it 100 per cent. Another individual—a wealthy man who looks upon Youth for Christ as "the greatest thing since the Welsh revival"—is eager to see the farm boys and girls given the opportunity they deserve to yield to Christ.

Third, a ministry to returned service people must be launched. At the close of the last war, we did not reach our returning veterans for Christ. They came home, disillusioned and unhappy. Nobody was specially interested in their souls. The older folk of that day had largely neglected the Sunday school and forsaken the church. As a result these veterans of ours became a "lost generation" who know nothing about prayer and predestination and election in a theological sense. When we come with a simple message, they say, "This is what we've been waiting for." We need to help our young people today. We need to confess and forsake our sins and get down on our knees and say, "We'll not betray the fourteen million servicemen and women who won this war." These are the men and women who are going to run the world in the coming years, and rightly so: the fellows who went through the thick of the invasion of Normandy, the hell of Guadalcanal, the destruction on the Anzio beachhead. We must reach them for Christ! If we fail, may God pity our nation!

In the fourth place, the youth of the world must be won. We are not satisfied with reaching America only. We want to invade England with the Gospel. We want to hold Youth for Christ meetings in London—as we have been invited to do—and in every other important city in that land. Furthermore, we need to get into Germany with the Gospel. Many people know that "as Germany goes, so goes Europe." Perhaps we have an army

of occupation there for the very purpose of establishing Youth for Christ! We are receiving letters from many of our boys, Christian soldiers who are over there, saying that they are learning the German language because they want to be in the contingent of those who take the Gospel to that land. At the same time Scandinavia, Australia, and other parts of the world need to be reached. Every man and woman and boy and girl has a right to hear the good news of salvation, and we must not be satisfied with anything else or anything less than the complete evangelization of the world. We want to see in our generation the thing that Jesus commanded His disciples to do when He said, "Go ye into all the world, and preach the Gospel."

Finally, the coming of the Lord must be our goal. If God should spare our lives and preserve us, would it not be wonderful for us to see in our day the completion of the body of Christ, when the last person on earth should have had an opportunity to accept the Gospel, and the Lord Himself would descend from heaven with a shout? With that day in view, Youth for Christ must provide hundreds of young people who will go to the four corners of the earth with the good news of salvation—young people who will each be God's, "one man" wherever He sends them.

# Active Faith

By Z. T. JOHNSON
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You may wonder at the title of a sermon called "Active Faith." The reason for the title will be found in the main outline of the sermon. By "active" we mean two things—faith that is alive and faith that really works. There can be no Christian experience without it.

Faith is the gift of God wrought by the Holy Spirit, first in the penitent's heart. After its inception it becomes an active agent which bring contact with God and makes possible a definite Christian experience.

Faith in Christian experience varies. The degree of variation naturally depends upon whether our faith is dormant or active. By "dormant" we do not mean what the word usually infers; we mean simply the natural condition of many Christians. By "active" we mean a progressive faith that actually participates in the things of God. Active faith causes us to recognize the fact that we are workers together with God. An active faith, therefore, that participates in the things of God and works with Him in the advancement of His kingdom, not only blesses the individual but makes him a positive blessing to his fellow men.

The Christian has a firm foundation upon which to stand—the word of faith. In Romans 10:8 and 9 we read these words: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." That, my friends, is the word of faith which we preach. That is the Christian message.

You will observe that it is a positive message, not a message of doubt. It is a message of positive faith, one that calls us to

active faith in believing. Personally, it means to believe that Jesus has been raised from the dead and if we confess Him openly among men, each of us may be saved from our sins.

That is the Christian message. It is the only message of hope that the Christian may give to a dying world. Jesus died. He arose from the dead. He lives now. If we believe on Him, and confess Him openly before men, we may even now be saved and may know it within our own hearts. Is not that a wonderful fact of faith? It is a positive, active faith that really brings results.

Our responsibility is not only to have active faith, but to recognize that we also have responsibility in the hearing of faith. In Galatians 3:2 we read: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" This indicates that the reception of the Spirit is based upon our attitude toward faith. Hearing of faith indicates that we not only heard but that we believed and received.

When we hear the Word of God, we must believe the Word of God and accept it as our responsibility without reservation. This definitely determines our attitude toward God's Word. The reaction we have, based upon our attitude, determines our personal responsibility. In Galatians 3:11 we read: "But that no man is justified by the law in the sight of God, it is evident." Why? The answer is found in Romans that "The just shall live by faith." That was the ringing challenge to Martin Luther that turned him from a cringing, groveling, faithless seeker into a penitent, believing, receiving convert. It changed him from a continuous seeker for his own good, into an active believer and interpreter of the Word of God. It made him see that it was his responsibility not only to hear the Word but to believe it, to receive it, and to let it become operative in his own life. This made him an entirely different man. So the hearing of faith is our responsibility.

Active faith to the Christian becomes a walk of faith. This is the Christian's path and it is the Christian's position in life. In Second Corinthians 5:7 we find that this walk of faith is a life of

confidence. Paul says, "We walk by faith, not by sight." In the original language this has a beautiful interpretation. We may read it as follows: "For we walk by faith, not by external appearances." Is that not a lovely statement? It means that Christian stability is not contingent upon outward circumstances or appearances of life. It means that we are walking in the path and position of faith that God desires His children to be in. It means that the steps of a good man are ordered by the Lord.

When we walk down that pathway, we are not so much concerned by outward circumstances and external appearances. We are walking by faith in God and in the Son of God. We know whom we have believed. We know that we are in the will of God, walking according to His plans and patterns and purpose in our lives. Thus we walk in confidence, not in fear; we are not wondering what will happen to us next because we know that we are in Him. We know that we are pleasing unto Him. We are satisfied with the blessings that He brings to us. We recognize the fact that sometimes we have blessings in disguise which we cannot recognize for the moment; but even in times of distress we know that God is with us and like Job, even in the hour of conflict, when we walk in this confidence we can say, "Though he slay me, yet will I trust him."

This walk of faith not only is a walk of confidence, but it is a life of trustworthiness. This means that we live in such a way that God can depend upon us relatively in the same sense that we depend upon Him. Christianity, therefore, is reciprocal; it works both ways. The basis for this is found in Romans 4:13: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." We may interpret that last clause in the following language: "But through righteousness depending upon faith." Righteousness depending on faith is the right relationship which should always exist between us and God. Through faith we walk with God. Because of faith God has confidence in us. That is a glorious reality.

You may recall how God expressed Himself about Job. When certain accusers of the brethren appeared before God, Satan was

asked the question, "Hast thou considered my servant Job?" After being reminded that Job was perfect in the sight of God and that God could depend upon him, Satan accused God of being unfair because He had hedged Job about. God's reply was simply this: that the restrictions would be taken off; the blessings would be removed; Job should be tired. God's boast was that when all this was done, Job would be found trustworthy. He had a faith that would not fail.

This kind of faith makes us trust God to the limit. Job had it. God knew that He could depend upon Job's trustworthiness. The ending of the story proved it because Job was blessed more in the latter part of his life than in the beginning." Blessing came because in spite of accusations and doubts and nagging and criticism, he would not doubt God. Job proved trustworthy because he was walking the pathway of faith. He was where God wanted him. He had the type of faith that held fast. Thus far we have discussed the word of faith, the hearing of faith and the walk of faith.

Let us now consider the fight of faith. Paul said some very strong things to Timothy. In one admonition, he used three words of great strength. He told Timothy to flee, follow, fight. The old preacher was telling the young preacher that there are some things we must run from. There are other things that we must be willing to follow after. Then there are times when we must be prepared to fight. This is the fight of faith.

In First Timothy 6:12 we read: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." Fighting the good fight of faith is a definite Christian responsibility. It means to face the issues of life. This may have various interpretations. There are men who are definitely called to be reformers. They are able to fight so that they can win great reforms and movements for God and man. There are others who are given special gifts to interpret certain types of things and to analyze and expose them, and to reveal God's power in overcoming them. They are fighters, all of them.

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As a matter of fact, nearly every great reform movement in the history of the world has been brought about by the Spirit of God as He works through certain types of messages and certain individuals. In this case, however, we are not thinking about any specific movement or individual. We are thinking about the Christian warpath. This involves a consideration of all those things that go to make Christians a dominant force in the kingdom of God. The purpose of Christianity is to bring about the kingdom of God on earth—into the hearts of men. We not only are to win the crown of life ourselves, but we are to storm the battlements of sin everywhere. We must fight the good fight of faith not only to lay hold on the better things of God for ourselves, but in order to defeat and scatter the forces of evil in society.

John said, "For . . . the Son of God was manifested, that he might destroy the works of the devil." Jesus came into the world to do things for God. He came to fight battles for the kingdom of God. He came to destroy the forces of evil and ultimately Satan himself. This destruction is to begin in the heart of the Christian and is to end when Satan's influence among men shall have been abolished forever.

It is interesting to note that the word for destroy used here by John is one of seven words in the original language in the New Testament which we interpret "to destroy." This is the strongest of them all. It literally means: "to shake loose from the foundations, to tear to pieces, to grind to powder, to scatter to the four winds." Think of a statement like that! For this purpose the Son of God was manifested that He might shake the power of Satan to its very foundations, that He might tear it to pieces, that He might grind it to power, that He might scatter it to the four winds until it disappears from sight. Jesus Christ came into the world to do not less than that. God wants us to join Him in this matter of Christian welfare.

Most of us have read *Pilgrim's Progress*. You will recall that when Pilgrim started out he had a terrible time with his doubts and fears. Most of us will admit that we do not have as much

trouble from our friends as we do from our own doubts and fears. Some of Christian's friends fell along the wayside. Some floundered in the pond of despair and then struggled out on the same side from which they entered. Christian, however, did not do this. He kept to the straight and narrow path. As he was on his way to the Wicket Gate that led to Calvary, he had a tragic experience. All at once a black-winged dragon dropped in his path and inquired, "Where are you going?" Christian's reply was that he was going to the Wicket Gate and up the path to Calvary. The demon, however, replied, "This territory belongs to me. You cannot leave without my permission." John Bunyan then shows in picturesque language how a terrific battle ensued between Christian and the black-winged demon which was Satan.

Christian was badly wounded. When it seemed that he had no chance whatever, he was greatly agitated. Finally he thought of a little book that Evangelist had given him. This was the Word of God. He opened it and what did he find? He found a helmet of salvation which he placed on his head. He found a breastplate of righteousness which he put on. He found shoes of the Gospel of faith. He discovered the sword of truth. With this armor of salvation he renewed the fight. With a sword of truth he sorely wounded the dragon who finally withdrew, screaming in agony. Christian then staggered on his way. He passed through the Wicket Gate and collapsed, only to be revived by a ministering spirit.

When Christian had fought his battle and passed through the Wicket Gate, he came into sight of Calvary. As he knelt there in wonder his burdens rolled away and disappeared into a cave out of sight. This was John Bunyan's way of stating that forgiveness means that our sins are cast into the sea of God's forgetfulness to be remembered against us no more forever.

This is what Christian was fighting for. Suppose he had given up? Suppose he had not thought of the equipment that was his to possess? Suppose he had depended upon his own moral strength as many seemingly do today? Christian knew better

than to do that because he had been properly instructed by Evangelist and by reading in the little book. Thus he was able to keep on. He was able to fight and, by the grace of God, come out victorious. That is the fight of faith, my friends, that God wants us always to be willing to enter into. This fight of faith is not only for the individual Christian to engage in to keep personal victory, but is a co-operative affair in which all Christians are to engage in to help God defeat sin in the lives of others.

There is another glorious fact that we should think of relative to this warfare. According to Galatians 2:20, this life of spiritual warfare is one of participation with Christ. We do not fight alone! Read the words for yourself: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." We die to our sins with Jesus. Because we die to them, we shall be resurrected with Him. Even though dead, Paul says, we live. Yet it is not the carnal life any longer. Jesus lives in us. The life we now live in the flesh is lived by faith in the Son of God. This same idea is indicated again in Romans 4:13, that we live "through the righteousness of faith."

This means that we walk by faith in Christ. It means that we walk by faith with Christ. Walking by faith we go down the path of life and accept our position of responsibility under God, hand in hand with Jesus. This is a glorious truth. In the fight in which we are engaged, we have One fighting with us. The avowed purpose of Christ is to defeat the devil. We have no doubt as to His authority; nor as to His power to do it. My friends, we have an Unseen Power who dwells within us. We can face every spiritual enemy on earth with the power of Jesus Christ; we can confidently expect to be victorious.

This is active faith. This is the faith in which we participate positively and actively. This is a faith that brings the hope

of better things. This is the faith that causes the bruised soul to find new peace. This is the faith that brings to fruition the dreams of God's children as they actively participate with Him in all things pertaining to grace.

# Christ's Answer to a Confused Age

By Z. T. JOHNSON
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My subject is "Christ's Answer to a Confused Age." The text for the message is found in one of Christ's statements in John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

You will recall, most of you, that Jesus was talking to the Pharisees. Those Pharisees had watched His miracles and had questioned His power and authority. Some had tried to trap Him in arguments, and had taken the position that certainly this man could offer nothing better than that which they already had. And so Jesus challenged them to search the Scriptures and then laid down this frank statement: "The very Scriptures which you profess to believe are the basis of My authority. All I ask you to do is to search them, and in them you will find Me." That is about as bold a statement as any individual could make. If Jesus could not make good on the basis of that statement, then He was no better than any of the other prophets who had preceded Him during the past four centuries, until the world had reached this great age of confusion.

Maybe I should have said in the beginning that the first century was a century of great confusion. Secular as well as sacred history testifies to that fact. As a matter of fact, four centuries prior to that, Diogenes had said, "Bury me on my face." When someone asked why, he said, "Because in a little while the world will be turned upside down." Now four centuries had passed and the records of secular history show that myriads of prophets of many mysterious religions had come and gone throughout the Roman Empire, but particularly in Jerusalem. From Jerusalem most of them ultimately reached home. But here was Jesus, in an age of confusion, recognizing this fact that the leaders of His day were standing at the crossroads of life.

As Jesus came to a century or an age of confusion, so today we are in a very similar age. You will agree to this statement without further argument that today civilization is standing at the crossroads of life, wondering what to do next. For half a century we have had suggested remedies for the needs of an age of confusion. We have been told of late more emphatically than ever before, that what we need is a new world order. And we have sided with all the social and political powers to bring about a new world order. Our churches have told us that in order to bring about such a new world order, it is necessary that we change our Gospel; that we need, for example, a modern social gospel for a modern social age. You know the theories that have been advanced in connection with that. Suffice to say that in the various theories that have been proposed, emphasis has been placed on love, goodness and brotherhood. We have had very little judgment and practically no hell and practically no fear preached.

None of these things have been preached much in this country for a quarter of a century. We have placed the emphasis on the gentler side of the Gospel and while we have been doing that, we have had one great forward marching slogan—viz., we must make an impact. We have been talking now for years about one side of the Gospel, namely, the effort to give a modern social gospel to the world and to work for the unionization of the church. We have said that if we can all get together and if we can eliminate so many various organizations, we shall make a great impact on the world.

Let me tell you about my church so you will not think I am talking about your church. You know I belong to the biggest Protestant denomination in the world. We have over eight million members and when we meet to reduce our seventeen different branches of Methodism into as few as possible, we announced that we were going to make an impact on the world. May I give you some statistics? I received these from my own bishop a short time ago. About 66 per cent of all the people in my state do not belong to any church of any kind. Did you get that? Almost 34 per cent of the people of the state of Kentucky belong to some kind of a church; the rest do not belong to any church, Protes-

tant or Catholic or Jewish. You say "Isn't Kentury awful?" Oh, if I had time, I would tell you about your state, but let me give you this: over sixty-five million people in the United States today do not belong to any church of any kind.

What is the matter with you, you Baptists, you Presbyterians, you Friends, you Christians—whatever you are—what is the matter with you in making your great impact when more than 50 per cent of so-called Christian America makes absolutely no profession even of church membership? Where, if you please, is the impact? Let me give you one other tragic statement and this came out of the minutes of the various conferences of Methodism: After the first full year of union, thirty-five hundred Methodist preachers reported in writing that they had not won a single soul to Christ nor had they taken in a single member on profession of faith. Thirty-five hundred! What about the impact—the impact of the modern social gospel?

You say, "Preacher, those things are tragic." They are and they can be met somewhat in other denominations and among other preachers—I mean other denominations than my own. If that is a sample of what the modern social gospel can do, what is the answer? Well, Jesus came into the world to give us a plan. He came into the world to give us an answer to the needs of His century and our century. What is the answer? Read Luke 19:10: "For the Son of man is come to seek and to save that which was lost." All of you know John 3:16 do you not? How many of you without hesitation know John 3:17? "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Into what? "The world." For what purpose? "That the world through Him might be saved."

Did Jesus come into the world to go about the business of personally saving the world? If you think for a moment you will have to answer no. Jesus came into the world to make possible the plan of salvation for the world, and if we should say that He came personally to win the world back to God, we would be faced with the fact of failure for He did not do it personally. We shall refer to that again. But Jesus came to present a plan.

Primarily the plan of Jesus is found in what He said to these Pharisees: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." His plan was to present qualified witnesses to a doubting world that Jesus could do just that. You say, Preacher, what is Jesus' plan?" Notice I use the present tense for I am contending that His plan was not a plan for the past but a plan for His century and for every century.

His plan, let me say, is threefold. First, He wanted qualified witnesses to His divinity. Was He God? If you will turn to Matthew 16:13-18, you will find the story of Jesus coming to the coasts of Caesarea Philippi. He called His disciples and asked them, "Whom do men say that I the Son of man am?" You remember Peter's answer, "Thou art the Christ, the Son of the Living God." Jesus said to him "Blessed art thou, Simon Barjona: for flesh and blood [human intelligence] hath not revealed it unto thee, but my Father which is in heaven." In other words, "God has revealed to you the fact of My divinity and upon this rock (the rock of My divinity—that I am Christ, the Son of the Living God) I will build My church," and He added, "The gates of hell shall not prevail against it."

What assurance! What confidence! What authority! He said, "Search the Word of God and you will find Me." Now He is saying, "I am the Son of God and upon the fact of My divinity I will build a church that will challenge the forces of hell itself." So Jesus wanted qualified witnesses to tell a doubting world that Jesus was in deed and in truth divine.

Now notice the second step. His plan not only called for qualified witnesses to His divinity but to His saving power. Now turn to Matthew 10 and read the first ten verses and you will find that Jesus called His disciples together and the Word says, "He gave them power." *He* gave them power—power to cast out unclean spirits and to heal diseases and sickness and to cleanse lepers and to raise the dead and to cast out devils. And then He said to them, "Freely ye have received, freely give." Do you remember the conclusion of that story? They came back with joy, and do you know what they were rejoicing about? They said, "Lord,

even the devils are subject unto us." Do you remember the rebuke they got? Jesus said "Rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." Who wrote their names there? When did they find redeeming grace? When He sent them out, He said, "Freely ye have received, freely give."

Jesus said to a woman: "Thy sins are forgiven thee." The Pharisees looked around and said, "Does this man forgive sins?" Do you know what Jesus said? He turned to her and said: "Don't pay any attention to them. Your faith has made you whole. You have been saved from your sins because of your faith." In whom? In Jesus! Right then and there Jesus forgave her sins. How could He do it if He were not divine? How could they recognize the fact of forgiveness unless they knew of His divinity?

In Mark 2:1-12, we read about the man sick with the palsy who was let down through the roof into the presence of Jesus. He looked at the man and said, "Thy sins be forgiven thee." Then the scribes, with angry glances, said in their hearts, "Who can forgive sins but God only?" And Jesus, seeing the implication of those angry looks, said: "Do you question My ability to forgive sins? In order that you may know that I have such power" —here He turned to the sick man—"I say unto thee 'Arise, and take up thy bed, and walk.'" And the man arose and went out rejoicing. We look at the miracle of the healing but the miracle of the healing of the soul on the authority of the Word of the Son of God, was his and that man knew it. He knew that just as well as he knew that he was made whole physically. The same Christ, the Son of God, had done both things for him.

Jesus wanted His disciples to be able to go out and to tell a gainsaying world that Jesus can save from sin. There was a third part to Jesus' plan—He wanted qualified witnesses to be able to tell a doubting world that Jesus had risen from the dead. Why? Listen to the Jews who bribed the Roman soldiers: "Now when they ask you what happened to Him, you say His body was stolen away." Jesus knew that unless there was irrefutable evidence of His Resurrection, the continuance of His program was at least highly questionable. And so after Calvary, He went to the

sepulcher. Thank God He came out of that sepulcher! He came out of that grave to appear to the disciples—eleven times, was it not? Over a period of several days He appeared to them.

Do you know what one of His very own said when the other disciples said to him, " We have seen the Lord"? This disciple, Thomas said, "I shall not believe unless I see in His hands the print of the nails and put my finger into the print of the nails and put my hand into His side. I've made up my mind about that." Well, if one of His disciples who had walked with Him for three years would talk that way, what would a doubting world in a later century say? And so eight days afterward, Jesus knowing the mind of Thomas, again suddenly appeared in the room where the disciples were gathered. For what purpose? He said "Peace be unto you. Your minds are disturbed. You have been wondering where I have been. You have been talking about Me, wondering what the outcome will be to you." And then He turned to Thomas and He said, "Reach hither thy finger, and behold my hands." I want you to notice something. He did not say "Touch my hands." You Greek scholars look this up and you will find something interesting. He did not say, "Touch my hands" but He said, "Behold my hands." The word "behold" means to comprehend so definitely that you understand what it is all about. Do you see? And He said to Thomas, "Reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20:27). Believing what? The Son of God. Thomas, according to the record, did not touch Him but cried out immediately in spiritual comprehension, "My Lord and my God."

Well, you say, "Why did Jesus need such irrefutable evidence as to His Resurrection?" Can't you see? The disciples could say, "We are converted." Mary Magdalene could say, "My sins are forgiven." The man with the palsy could walk about and say, "My sins are forgiven; I am healed and I am now saved," and people could look at him askance and say, "Yes, by a dead Lord, by a Christ who is in a tomb." Jesus wanted a plan for qualified witnesses who could tell the world then and now that He could save before Calvary and that He can save after Calvary. So He said to the disciples, "I want you to be My character wit-

nesses throughout the world." Now all that was basic to the fundamental fact of the continuance of the program of Christ until He should come again. He wanted the disciples to be able to tell a dying world that Christ had saved them and would always be able to save.

Jesus one day said to the disciples: "It is expedient for you that I go away. It is best for you that I leave for if I go not away, the Holy Spirit will not come unto you, but if I go, He will come unto you." Now turn, if you please, to John 14. Read the words of Jesus in verse 14, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." Then in verses 15 and 16 He says: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." Now notice the next words: "Whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you." Now, you theologians, who is the Holy Spirit? The Holy Spirit is God, the Spirit God on earth to dwell in us.

Suppose Jesus had not come back. Remember what He said: "I will not leave you . . . I will come to you." How can Jesus come to us except it be in the form of the Spirit God? And when the Holy Ghost came to take up His dispensation, He was God and He is God; and He is coming as the Comforter whom Jesus promised would come. What was the purpose of it? Let me illustrate. A man said to me some time ago that someone had asked him where God is. What is the matter with this world? How can we be in the midst of a war like this, if God is in the world? And this man who is a great preacher said this: "All through my life I have discovered that when I think I am all alone, and I get in a corner of spiritual darkness, or of spiritual disaster, all I need to do is to look around by faith and behold, God is there with me."

Suppose Jesus had stayed in the world as a human being, clothed in the restrictive confines of human flesh? He could be

at Winona Lake that way, but He could not be at Indian Spring, Georgia, where that great camp meeting it on, at the same time. There are myriads of people worshiping God in Minneapolis and New York but if God were restricted by human form He could not be in both cities at the same moment. But when He said, "I will not leave you comfortless: I will come to you," He meant "I will come in the form of the Holy Ghost to let you know that God still lives." And while I am speaking the Holy Spirit, the Comforter of all the ages, has whispered to my heart, "Thou art a child of God." He can whisper to you, "Thou art in the will of God." Don't you see what I am driving at? Jesus wanted us to know that what He said before Calvary will continue throughout all time, that the Holy Spirit of God is in the world, and that the Spirit will convict and convert and reprove and testify to God's children that they are His own. Is that not a glorouis fact?

So, my friends, the answer to a confused world today is in the application of Jesus' plan. He wants character witnesses, men and women who can say: "Jesus is divine; Jesus saved me; Jesus is alive, because the Holy Spirit, the Comforter, gives the assurance in my heart now!" Don't you see that you have a positive, ever present experience of salvation that you can praise God for, and witness to? A man said that by faith in the Son of God and by the witness of the Spirit of God in your heart, you can be saved and you can know it so well that you would not give an angel a nickel tip to drop down from heaven to tell you that you are accepted of God. That is emphasis on the fact that the Spirit of God came into the world and put a seal on the work of Jesus so that all men everywhere may know that He came to seek and to save that which was lost; that the world might not be condemned but that the world through Him might be saved. Thank God for such a plan. My friends, all the so-called plans of organizations and the preachments of one kind of philosophy or another, are as nothing. The only plan that will save a confused world today is the plan that Jesus gave in the first century,

the plan of salvation based upon His divinity and upon the fact that He ever lives. Thank God for such a plan! Thank God for such an answer to a confused age!

# The Believer's Position—Psalm 1

By MISS MARION LEACH

The First Psalm is a description of the believer's position. As an alternate subject I would like to suggest, "Happiness; What and Where?" In the first verse of this Psalm we see where happiness is *not* found. My Father lost his gas coupons just before he went on his vacation this summer and we searched until every member of the family was exhausted. When we finally gave up, the only encouraging thing I could think of to say was, "Well, now we know where they aren't!" So in our search for happiness and a life that is full and satisfying, it is well to know where happiness is not found.

The word "blessed" may be read "happy," describing a rich, satisfying existence. "Blessed is the man that walketh *not* in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." The term, "the ungodly," does not refer necessarily to criminal folk, i.e., the outcasts of society. The ungodly are those who, be they ever so educated and cultured and accepted in social circles, are spiritually lost. They are ungodly because they are not "godly." They do not make a place in their thinking, their planning, their living, for God in the person of Jesus Christ.

We read here that happiness is not found in the counsel of the ungodly, that is, not in their thoughts, and plans, nor in their ways and doings. Further, happiness is not found "in the seat of the scornful," literally, not in the assembly, the fellowship of the ungodly. Notice the progress in the verbs here. First to *walk*, just to pass by, a casual contact; then to *stand* in the way of sinners. I can remember when I was a youngster my sister and I were not allowed to attend certain places of amusement. When we went downtown we would want to stop to study the interesting advertisements in those places, but I knew if I did she would

tell on me, and she knew that if she did I would tell on her, so we would just loiter a little as we went by. Now we read here that happiness is not found in walking by, nor standing a little longer to look, nor in sitting down in the fellowship of the ungodly.

What does it mean to sit among the ungodly? To be at home with them. God says there is no happiness, no abiding delight and satisfaction there. Oh that we may take God's Word and not have to learn this truth in the bitter school of experience. Leave sin alone. Leave ungodly fellowships alone. There is no ultimate happiness there. This has been proven again and again in the experience of God's people.

Now let us go on to the second consideration. We are warned in the first verse where happiness is *not* found. Now where *is* it found? Here we find the description of the believer's position. Look at the second and third verses, "But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." That is a description of the abundant, the satisfying life. We read that the individual who has entered into that rich experience is one whose delight is in the law of the Lord; not rooted in the thinking, the activities and fellowship of an unbelieving world, but rooted in the Word, the Law of the Lord.

The law for these people covered that limited portion of Scripture which they had, but for us today it covers a much larger revelation. It includes *all* of the written Word. And the real value of the written Word is that as we read it we come to know the Living Word, the Lord Jesus. So the man who finds happiness, the abundant life, is the one who has put his roots down into the Word of God; not the counsels and doings of the ungodly, but the counsels and doings of God as revealed in His Word.

We read of the man who has found the abundant life, that "his *delight* is in the law of the Lord." An early teen-age girl came into the membership of our church, and I talked with her one day about the new experience into which she had entered and her relation to the Lord. Among other things I asked her if she

read her Bible every day. She hesitated a little and replied, "Yes, I do. I really do." Then she lowered her eyes and added, "But I am going to tell you something,—I don't really enjoy it. I try awfully hard, but I just don't enjoy it."

It took me back many years to the time when I was her age and frankly admitted to myself (and no one else) that I didn't *enjoy* reading the Bible. Then I said to her, "That is an appetite which God gives." I remember my Father's telling how when he was a little boy he did not like olives, but whenever he had a chance he would taste one, and eventually eat a little bit, and how gradually he cultivated the taste for olives. The Spirit of God will give us, if we will keep on reading, a real delight in His Word. He has done it for me. So I said to this girl, "You read, and read every day, and obey what you read with God's help, and God will give you light in His Word and a love for it." I know many of you have proved that in your own experience. No happiness, no sense of well-being, no rich, abundant life can be ours except in proportion to our love for and occupation with the Word of God.

There have been times in my life when my circumstances have been unusually desirable and yet my devotional life was at a low ebb. They were not happy days. I remember other times, like recent days in the hospital, in the midst of circumstances I would not have chosen, which were rich because I found delight in the Word of God.

"His delight is in the law of the Lord; and in His law doth he meditate day and night." Meditation does not mean ceaseless reading and thinking. Neither does it mean rushing through a chapter in the morning and saying, "Well, that's done!" and then plunging into the rest of our life without any reference to remembrance of, the words we have read.

Meditating means reading, and then living out of the revelation God has given from His Word. Jesus said, "If ye abide in me and my words *abide* in you, ye shall ask what ye will." And Paul said, "Let the Word of Christ *dwell* in you richly." Dwell means take up its abode. Let me commend to you a reading of the Word of God which is not merely reading a certain amount each day,

but focusing your mind on what you read, taking enough time so that when you are through you have at least one thing to take with you through the day, to think by and to live by. Too often we set out to read one chapter, and if we gallop through we can do it in two minutes, but we get nothing out of it. It is important that we should meditate, that we should chew and taste and retaste the portions of the Word which we read.

Of course we cannot meditate on what we have not read. So the first commandment on how to get the most out of your Bible is to *read* it. It is fine to use leisure time for reading the Word, but if your days are like mine there is little leisure. I urge you to *take* time. We must make a place in our day for the Word of God, because happiness and the abundant life which every heart desires can be had only as we find it in the Word of God.

Now look at the third verse. This person who is so related to God shall be like a fruitful tree planted by the rivers of water. Where can fruitfulness be found? At the source of unfailing supply. That is what we need, and if we are really rooted in the Word and will of the Lord we will have just that—a fountain of unfailing supply. Many of us attend a Bible Conference and we have a glorious time. We have a sense of victory and nearness to God which we never have at any other time. Why is it? Because we put our roots down daily into the Word of God and the life of God flows through to us with renewing power.

The tree with its roots down absorbs and assimilates everyday. It is a continuous supply. A tree does not say, "When I see low, dark clouds on the horizon I will put my roots down and get established before the storm comes." It does not wait until surface moisture has failed to put its roots down into the depths. What *does* the tree do? Every day, sunny days, cloudy days, wet days and dry, it sends its roots down, down, seeking the waters that do not fail. Then whenever the storms and the droughts come, the tree is rightly related to its source of strength and nourishment. Too many of us wait to dig down into God's Word until some storm or some special need arises in our lives. Oh that we may learn to be like the tree, to put our roots down every day into the Word and heart of God, to absorb continuously

the strength which God makes available. Then we will stand unmoved in the midst of any unexpected soul-testing experience.

One of the missionary survivors of the Zam Zam disaster, tells how when the ship had been sunk by a German raider, the passengers expected to be machine-gunned at any moment. As this missionary was floundering about in the mid-Atlantic, he came to a raft where a fellow-missionary was sitting. The one on the raft looked down at him and said with shining face, "Just think, we may see Jesus soon!" Now those missionaries had no opportunity then to get out their Bibles and make a study of what the Bible teaches about death and the life hereafter. But they had put down their roots years before into God's revelation concerning those things, and so were able to meet with poise the storm of calamity which broke so suddenly upon them.

Let me ask a question. When you find the happiness that is rooted in the Word of God and the Person of Jesus Christ, *what* do you have? I do not have to define what happiness is. It is what we all want. We may have gray hair and wrinkles and yet in our hearts know that we have never quite found the happiness we craved. But when we have followed God's prescription here in the First Psalm and have found *real* happiness, what do we have?

Look again at the third verse. "He shall be like a tree planted by the rivers of water, that bringeth his fruit in his season. His leaf also shall not wither and whatsoever he doeth shall prosper." Now let us turn to the seventeenth chapter of Jeremiah. The fifth and sixth verses tell us of the desert character, the wilderness quality, the parched nature of the life which is not filled with trust in the Lord. (Trust is faith, and faith comes by the Word, Romans 10:17.)

In the seventh verse we have a striking contrast. Fix this passage in your mind. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is, For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful (or anxious) in the year of drought, neither shall cease from yielding fruit."

Does it say here that if you put your trust in the Lord you will be like a tree that never knows a time of drought? Does it say that you will be like a tree that never knows the intense burning heat of midsummer? No. God never guarantees that when we become Christians we shall be free from all adverse circumstances. On the contrary He says, "Many are the afflictions of the righteous." True, God controls our circumstances. He saves us from many difficulties, but we do have to meet very much the same kind of circumstances that the rest of the world has to meet. What God *has* promised is that if we will put our trust in Him and spread our roots into the living water of the Word, we shall be able to stand. We shall be like this tree, not anxious in the year of drought, its leaves still green, and its fruit continuous. The intense heat of midsummer may come, or the time of drought, but the Word says we shall survive.

What is happiness? What is the abundant life which God has planned for us in Christ? Not a life that is free of every difficulty (We shall have that, thank God, someday!) but a life now that stands firm in every circumstance; a life so vitally connected with the living God that happiness flows out of our relationship to Him, regardless of our circumstances. We say, "Oh, if I had a good job; if only I had a home of my own; or if only I had children like so-and-so's; more health or more wealth, a larger sphere of activity; *then* I would be happy." But God's purpose is that we should enjoy the abundant life now in whatever circumstances He permits. I do not know yours, and you do not know too much about mine, but God wills that in the midst of them we shall survive like the tree whose leaves are ever green.

Very often it takes a time of special strain to reveal some condition of a tree that are not manifest on other occasions. I have a friend who climbed into a cherry tree recently to pick cherries. She stepped up onto the first big limb, and to her amazement it broke clean away from the trunk. It was rotten at the heart. You know we are like that. It takes a time of strain and emergency to show what we really are. Sometimes people lose a loved one, or are stricken with some loathsome disease, and say, "After all

I've done for the Lord, taught Sunday School forty-nine years, haven't done this and haven't done that—if this is all the Lord can do for me, I'm through." What is the trouble? Something has been wrong within that life for years and they could not stand up under the strain of the new emergency.

The times of testing *will* come to us, and the times of drought will come in one form or another in the years that lie ahead. But, thank God, if we will let Him, He will strengthen us to stand strong and courageous and unmoved.

Look again at God's Word. Not only are we to *survive* our circumstances, but we are to survive *fruitfully*. It is possible to survive an experience and say, "Well, I certainly thank the Lord for bringing me through this terrible testing. It has been severe, but the Lord has brought me through and here I am. I have come out on the other side." But there should be so much more than that. In the midst of that fearful experience it is our privilege to be without fear, full of praise and grace and joy and peace. That is God's purpose.

A tree which thrives in a season when there is plenty of rain is not a phenomenal thing. The remarkable thing is when in a time of drought and burning heat it continues to bear fruit. That is wonderful. That is what God means us to be in the midst of our trials—not only to survive but to be fruitful. In Jeremiah we read, "They shall not cease from yielding fruit," and in the First Psalm we read that this tree brings forth its fruit in its season. What is the Christian's fruit? Read Galatians 5 and remember that in God's providence He purposes that *you* shall bear, right where *you* are, living with whom *you* live, busy with what He has given *you* to do, in *your* particular, individual set of circumstances, it is God's will that you should bear the fruits of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." It is His will that we should bear the fruit of purity when the tidal waves of uncleanness are sweeping about us; that we should bear the fruit of patience in impossible situations; that we should bear the fruit of hope in our own little world.

We are all eager that the Spirit of God should use us to reach the lost. We want God to do things through us, but listen! One reason why God cannot do more *through* us is because we have not let Him do very much *in* us. God has to do something *in* me with my disposition, my character, my whole outlook—before He can do much *through* me. One reason why we fail to reach unsaved loved ones who are close to us is because we have not let God do what He would in us and so change us as to make us the revelation of all the graces and excellencies of the Lord Jesus.

Bear in mind the precious words of II Corinthians 9:8. (I am sure there is no other verse I give more often to those who come to me in trouble.) "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." You may say, "But Miss Leach, if you knew *my* circumstances you would not say that I could be a bearer of such fruits. You don't know what I have to meet!" And I agree with you. I don't believe that you *are* able. But *God* is able. Take those first three words, "God is able." He can make you fruitful. Put your roots down into His Word and live the life which He makes available. It does not matter whether your hair is white or black. God is able to transform your life and make you the revelation of the glory of Christ. Not a life that is free from all human disappointments and problems, but a life that is lived above its circumstances because it is rooted in the Word and Person of Almighty God.

The deep abiding happiness of the fruitful life pictured in the First Psalm is seen in a poem by Ruby Weyburn Tobias:

His Word has said that I may be
As staunch and stalwart as a tree
That faces all the winds that blow,
And sees the centuries come and go;
A living, pulsing, singing tree.
Rooted in God's still harmony
Where murmuring waters gently rise;
Crowned with the splendor of the skies;

With alchemy of branch and root
Transmuting common earth to fruit,
And sheltering from the zenith heat
The tiniest wings and weariest feet.

How wonderful that I may be—
My life in Him, His life in me—
As fair and fruitful as a tree!

# God Needs Laymen

By ROBERT G. LETOURNEAU
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I feel a burden of responsibility as I address this great Winona Lake audience. The war is ended. The battle is won. We have peace. You will agree with me that America stands on the threshold of a crisis. They tell us that the Chinese word "crisis" is spelled by two characters which represent leisure and opportunity. A crisis is the result of leisure and opportunity! We have a *marvelous* opportunity; we have a *terrible* leisure; therefore, we have a crisis.

Yes, we have peace. War is ended. Now what is next? Where do we go from here? We have done great things. By mass production we have been able to produce marvelous machinery. We have made tremendous strides in manufacturing equipment, in precision instruments, in means of making machinery—tremendous strides that the average man has no conception of. Only we who have been, to a small degree, on the inside of this war program and have been using the new developments, can realize the great progress which has been made in mechanical development. Let me give you a few illustrations of this progress.

This spring I went out to Los Angeles. One of our men had a brother working in a plant there and through him I got in to see some new machines. They take a piece of steel and place it in the field of an electric spark which operates the mechanism. This machine has dials on it, and these dials will tell, immediately the spark hits the steel, how much chromium, how much magnesium, how much nickel is in the metal. All of the alloys of which steel is made are read on the dials because the spark hits it. Don't ask me why—I would not attempt to explain it!

Some time ago we were having a little trouble in our Peoria plant. We used some bad steel in making the axles for a big

earth-moving machine. One or two of the axles broke. This meant that several hundred machines, which were in the process of manufacture and several already completed, had to be taken apart and every axle had to be inspected and X-rayed at a cost of I do not know how many thousands of dollars. But now we have a machine that we can roll alongside of the finished tractor —a machine with an axle eight or nine inches in diameter and about three feet long sticking out of its center. We simply put the finger of this new machine up against the outside of the axle of the tractor, and on the dial we read whether there is a flaw in that axle or not. If there is a flaw in that axle, we can tell just how far down we will have to go in the steel to find it. That is a supersonic reflectoscope. I don't know all about it, either!

We have now an instrument on planes for use when you are flying blind. If you cannot see the ground, you send out the radar and it indicates how far the ground is below you. And if you are approaching a mountain, the instrument locates it for you; you have time to either raise your altitude or turn in another direction. This instrument eliminates many accidents. Comparatively speaking, you do not have to know anything to fly a plane now! When I first began to fly a few years ago, I did a great deal of navigating and then of reckoning where we were. I had a pilot who was not too good—he could fly but his mental arithmetic could have been improved. When we were flying in bad weather and dodging storms, it was rather important to know about where we were, as you well know. (It is important to know where you are in Christian matters, too). But now I have a little compass which enables me to tune in a radio station, and then I follow the needle and it will lead me right in, wherever I want to go. If a person wants to be sure of his location, he has two compasses. He turns one on this station and one on that station and draws lines on the map. Where those two lines cross on the map is the spot where he is.

What I am trying to say is this. We have made tremendous strides in mechanical improvements and inventions. Of course,

so far as I am concerned, we still have to recognize God and give Him the credit. We think we are very smart because we find these things, but God put them there and we merely find them. He made them. Man has progressed in mechanical knowledge from the time the first wheel was invented. A Chinese legend tells us that they killed the man who invented the first wheel. They were superstitious and were afraid that it would make trouble. We have no such fears. We have harnessed the waves and the falls. We have harnessed the wind and the air. We have harnessed power by gasoline, by steam, by electricity and now we have the atomic bomb! Who knows what it is? I don't, I will confess. I have tried to read all I could on it. I wonder if the scientists themselves know what they have created.

You have heard about the professor who caught a college student napping. He wanted to wake him up, so he asked, "What is electricity?" The reply came "Ah, ah,— I did know but I forgot." The professor said, "You and God were the only ones who know and now you have forgotten!"

We can do wonderful things with electricity. We have learned how to handle it—how to make it work for us. Incidentally, you have heard my story. You know God gave me the power control unit idea that night after I went home from the mission. Now little machines are coming out with electric control, with just a wire instead of a steel cable. We do not know how far we can go. We are just putting on the harness. You know the Bible says, "Let not him that girdeth on his harness boast himself as he that putteth it off," so I have no right to boast, but it will be interesting to watch and see how the new system that we are lining up compares with the efforts of our competitors.

I said I came before you with a feeling of responsibility because I believe that this Winona Lake Bible Conference can almost be called the centrally located power-house, shall I say, from which spiritual power goes out all over the nation. Now, our responsibility is going to be much greater because of what has happened, than ever before. I ask you this: Now that our boys are safe from enemy fire—now that blood is ceasing to flow, are we going to stop praying? Are we going to realize that ahead

of us lies an age which could be tremendous for God or in which we could leave God out, and, with such instruments as this new atomic bomb, wipe out mankind?

I say there is only one solution to the problem. I am persuaded that we need a new conception of what Christianity really is. I believe God has called me to crisscross the nation to try to sell this idea to pastors and laymen alike. I will do my best to sell it. We laymen think that we can simply go to church, put some money in the collection—yes, once in a while we can even go to a sacred concert—and we can hear the marvelous story of the Gospel of Jesus Christ and say, "Wasn't that wonderful!" Then we go back to our work and we dive in head over heels. We try to make money. We try to succeed in our business. We try to get ahead. That is all right. But I am persuaded that we need to realize that we owe just as much to God as the preacher does, and that we are just as responsible to God to tell the story of Jesus and His love as the preacher is. We make far too much distinction, I think, between the preacher and the layman. The laymen of our churches must wake up to their responsibilities and be willing to sell out to God and say, "Lord, everything I have belongs to You. You have given it to me and it is Yours. Now, Lord, show me what You want me to do with it." You must be willing to consecrate everything you have to Him—in other words, Jesus wants everything we have or nothing.

There is no halfway business about the Christian life. I do not know how you can justify a half-hearted Christian life. I believe that when we take Jesus Christ as our Lord and Saviour and are willing to surrender our lives to Him, God will make a plan, God will make a program, God will make an outline for our lives in such a way that all we have to do is to get up in the morning and say "Lord, what do You want me to do today?" Oh, I know people say to me, "Well, that sounds easy, but how do you know what God wants you to do?" I am sticking to my assertion that the biggest problem is not so much how to find out God's will, but to be willing to do His will. We must lay

our lives on the altar and say, "Lord, I am going to be here for only a few years and I have come to see that it pays to serve You; that a consecrated life is the only life to live; that life is only a moment of time compared to eternity. Lord, help me to do my dead-level best the little while I am here."

If we can do this, we are equal to the demands of this crisis. We will realize that to put these new tools in the hands of mankind is just like putting a loaded revolver in the hands of a three- or four-year-old child and saying, "All right, now have a good time." We must not do it. It would be folly to do it. We need to get this nation back to the old time religion—back to the faith of our forefathers. They were men who stood for something, men who believed in the family altar, men who took time to worship God in the home and to give their testimony as they went about their daily work, men who believed their work was a side line and that serving God was the thing they were *living* for. (I ask you: has a man any right to live for anything else?) It seems to me we are a little soft, a little too much at ease in Zion. Our modern inventions have made life easy for us and I see no reason why, with mass production and modern machinery, there needs to be anymore back-breaking labor. Yet, unless we get back to where this nation started, back to where we do not leave all the religion for the preachers, back to where we get away from this idea that the preacher is going to take care of the spiritual things and we laymen are going to take care of the material things—I say, unless we get back to that place, the battle will be lost.

So I am trying—sometimes very imperfectly to let God have His way and to have Him lead the way, step by step and day by day. I do not know what is coming tomorrow. I do not care. I am just asking God to have His way. I never know, but I am not worried. I presume I can lie down and go to sleep with less worry than anybody who has as much to look after as I do. The secret of it is that my business is not mine. It belongs to God. The marvelous thing about making your business belong to God is that if it fails you do not have to worry about it for it was

not yours anyway. That does not mean that you do not do your dead-level best, both in material and spiritual things. You combine the two and whenever you see the opportunity to give your testimony, you give it, even if it means a little lost time in the business.

But, of course, you do not serve the Lord because it pays to serve Him. Sometimes it pays and sometimes it does not pay to serve the Lord. It all depends on which foot you put first, whether you are in step or out of step. The motive has a great deal to do with it. I do believe that God will bless us if we will consecrate our hearts and lives to Him. I believe with all my heart that He will bless our nation if our nation will return to the real fundamentals of Christianity.

I go into a modern assembly plant where a modern machine is being put together. I have to use machinery to illustrate what I want to say because I do not know anything else. A man who introduced me one day said, "This man doesn't have anything but wheels and gears in his head." I see a modern machine being assembled. That means more to me than it does to the average person because I know some of the problems of building, designing and assembling machinery. I realize that the designing takes months and sometimes years to perfect. I realize that even after the design has been perfected and the production men get hold of the design, it takes a good deal of study to procure the materials and have them at the right time on the right spot to go into the production of the machine. If the material arrives too fast in a modern assembly plant, there is a jam. If it gets there too slowly, there is a stoppage.

Even in our work, which is crude compared to some, the handle on the instrument which measures the parts has to be insulated because the heat of your hand would change the reading of the figures on that instrument. The temperature of the instrument must be kept constant in order to make the figures read right. It is so delicate. These parts are made and shipped to the assembly plant and then they are put on the assembly line. You go in and watch that machine going together. You will

see the conveyors bringing in one part and then another part for the machine. The radiator, then an engine, an axle, a body and a battery—they all click, click, click down the line and you see the machine going together, step by step, rapidly, faster and faster until in a few minutes from the time that it has begun to be assembled, you see a finished machine down at the end of the line. You can climb in the seat, step on the starter and drive off. I would say that if a man, the creature of God's hand, can make a plan that will work with the clocklike precision of the modern assembly line, surely the God who made this universe by the word of His power, can make a plan for your life and mine. I do not know how. I do not know how He works it all out. I do not know how He combines it all together, but I am convinced that He does it and I am convinced that what we need is to get back to real faith in Jesus Christ—real, consecrated faith.

It seems to me that we do a lot of talking about faith, but by our actions we show that we have very little faith. I mean the kind of faith that James talks about, that you show by your works! I mean the kind of faith that makes you get up early in the morning and go to work for God! I mean the kind of faith that causes you to lose a few hours' sleep to go out and visit some sick friend and to tell him the story of Jesus and His love! That is the kind of faith I believe in. Oh, I do not have any trouble with this faith and works argument, as some do. Is it faith? Is it works? Oh, you cannot separate them. James says, "Show me your faith by your works, and if you say you have faith and it does not produce works, I am sorry but I do not think you have any faith." You know that I believe salvation is by grace "not of works, lest any man should boast," but I do not believe any man—preacher or layman—can really love God as he ought to and not be working for Him.

Let me tell you a little incident in my life. It is quite a sad story, but it contains a very definite thought that I want you to get. A young man and I went into the automobile business together. We were both quite young. He was a fine young fel-

low with marvelous abilities, a pleasing personality and unusual business instincts. He was a perfect business partner. He was a businessman. I was a mechanic. Once in a while I talked to him about my Lord and spiritual matters, but I was not living what you would call an out-and-out consecrated Christian life at that time. I did love the Lord. I had been saved by His grace and in a small way I did try to speak for Him occasionally. When I would talk to him about spiritual things, he would not discuss them with me. He would always pass on to another subject, and it bothered me. I used to ask myself, "Is he a Christian?" Maybe I worried because I had been taught that a man who is a Christian should not be a partner with one who is not—the "unequal yoke" the Bible tells us about. And so this situation bothered me. I reasoned with myself continually. I would say, "What right have I to say that I am a Christian and he is not?" I said, "He is more careful in his language than I am; his standards are higher than mine; he is a clean, moral, upright young man; he is better than I am. What right have I to say that I am a Christian and he is not? He has been brought up in a Christian home and attended church and Sunday school regularly." Time went on and the business grew. My partner, by his marvelous business ability put over many fine deals. He sold automobiles in single lots and then got the dealership in the wholesale field and began to sell them by the carload. I followed on. I had to hold up my end as mechanic and when there was any trouble and the cars did not run right, I had to be there. If there was some business to be transacted with the bank, some matter of financing, he was there. I do not think two partners ever got along any better than he and I did because he did his job and I did mine.

But when the business grew and we had dealers all up and down the valley to whom we sold cars by the carload, we began to have meetings for the instruction of these dealers, and, of course, we had to entertain them. (He led, I followed. He was the business manager and I was the mechanic.) You know some people have an idea that you cannot have good times and enter-

tain people without going down into the lowest gutters of life. God help us when we have to do that! God changes us so that we enjoy clean things, pure things, "whatsoever things are just . . . whatsoever things are of good report," and so on. But in the entertainment of these dealers my partner began to take the lowest trend and I followed on and it was lower and lower, till something happened I'll never forget. Now remember that I told you I was not living what you would call an out-and-out Christian life, a consecrated life outside. I know it would have been different had I been. However, I did know God. He was my Saviour and my Lord. In a small way, I was trying, although I was not fully consecrated, to serve Him. I am glad the time came when I said, "Lord take me and make me."

I shall never forget the night when I said to myself, right in the middle of a party, of an entertainment, "*This* is no place for a Christian man," and that finished it for me. I left that entertainment and went home. I dropped that kind of life like a hot potato. God helped me to do it. That partner of mine, that fine young man with the good bringing up, that young man with the high standard of morals, that clean, young man—I saw him go down, down, down until I saw his life break on the rocks of sin. He has gone from this old world now. He died in delirium tremens. I wanted to go and see him on his deathbed but they would not let me in. I had met God in a more real way in the meantime, but it was too late to help my partner.

I am telling you this for one reason, and that is that we need Christ in our hearts. We need faith in Him. Education is not enough. Reformation is not enough. We must have souls that are regenerated. We must have salvation in the heart. We must have a new life. Oh, we need the preacher, we need the teacher, for we need to learn.

Let me tell you of a different case. I tell you these experiences, not because I think that you are interested in my past life, but because I want you to get their point. I use my own experiences because then I know what I am talking about. There was a young man who had worked for me for ten or twelve years. He had

a praying brother and a praying sister but he was leading anything but a Christian life. On several occasions I tried to talk to him about his need of God but I could not get him to come through. He seemed to realize in a measure that he needed God but I could not get him to cross over the line. I never missed an opportunity to say a few words to this young fellow; and my wife who is a great worker among the men at the plant, had spoken to him many times, too. I thought some day I would get him to accept the Lord Jesus as his Saviour. One time I even went this far. I had to go to a convention at a considerable distance and I needed somebody to drive me. I used the excuse that I needed him to drive me in order to get him to the convention with me. I thought that there they would get him through to God. I thought he would accept Christ as his Saviour but he did not.

One morning they called me to his bedside. When I got there I saw the most heart-rending sight. He could barely speak above a whisper, but he was glad to see me. He said, "Well, I used to dodge you because I didn't want you to talk to me about the Lord, but I can't see this morning. I want to tell you what happened last night." Poor fellow! He had a bullet wound through his head. The bullet had gone in one eye and out the other side. He had done the shooting himself. He had gone so far, that after he had shot two others (one was dead and the other dying) he had put the gun to his own temple and pulled the trigger. The bullet had not hit a vital spot. He realized that he had not finished himself so he put the gun to his temple and pulled the trigger again. But that time the bullet stuck in the barrel. Talk about a man's time not having come! He had been shooting rather fast and maybe the gun was hot—I do not know. Perhaps God stopped it. Oh, I believe God works these things out. This young man said to me, "I knew I wasn't prepared to meet God and I cried out to Him and I said 'Lord, if it isn't too late, won't you forgive me for Jesus' sake?'" He said, "Bob, you don't know the peace that came into my heart. I met God last night. I just wanted to tell you this before I leave this old world.

I don't know whether I will live or not, and if I do, I don't suppose they will let me live. I wanted you to know that I settled it last night." What a pity that a man would wait so long and then that such a tragedy should occur!

We are standing, I believe, at the crossroads. Each one in this great audience should say to God, "Lord, You can take me. You can make me. You can do what You want with me for I will live just for You." Why wait until God has to send tragedy into your lives? "O," you say, "I am a Christian." All right, brother, what are you doing for God? What are you doing to tell the story of Jesus and His love? I believe God could have sent angels down here, but God has given the job to you and me. We are the ones He has chosen to tell the story of salvation. It is up to us laymen now. I know many preachers; I know they are preaching their hearts out. But you, who are working alongside of unsaved men and women, can talk to them, and live a Christian life before them. You can give God your time, your talent and your money. I know that God wants your heart more than He wants your money, but if He gets your heart, He will get your money too!

We make such hard work of our Christianity. I believe that if we could catch a vision of our responsibility to God; of what He has done for us; of what a short time there is left for this job, and how the doors are going to be opened as never before to bring the Gospel to the regions beyond—especially to the dark continent where they have never heard the story of Jesus and His love—we would do something about it. Perhaps there is money enough right here to start the ball rolling. Please do not misunderstand me; I am not begging for money. However, I do wish that I could make some of my laymen friends realize what a blessing there is in giving to God and how He would enrich their lives. You say to Him, "Now, Lord, what do You want me to do with my money? If I have to go out and live in a tent or even in a poorhouse, Lord, I'll do whatever You want me to do." I do not believe that God wants to see us suffer. I believe He is sensible, reasonable and practical, but I do believe

He expects us to be consecrated. I believe He wants to open the windows of heaven and pour out a blessing such as there is not room enough to receive, but He wants our hearts to be consecrated to Him that we will be willing to suffer. I do not want my children to suffer, but I would like to feel that if I were lying on a bed of pain, those children of mine would be willing to sacrifice their comfort and pleasure to help me a little. Would you not like to feel that way about your children? I wonder how God feels about us when He sees us living only for ourselves. Oh, how little we do for the One who has done so much for us!

I am glad to be able to tell you that the man whose story I told you, the one who had done the shooting, lived. Because of extenuating circumstances, the court let him go free. He is still working for me. He goes to church, too, and he serves the Lord. He knows the right way now and is sorry he waited so long, but he is trying to make up for lost time.

Let us realize the crisis, the opportunity and the danger. Let each one of us get on his knees and say, "O God, this old world will blow itself to pieces unless it finds Thee." You know that as well as I do. God has the remedy; you know that, too.

I am talking to you laymen again. Do not misunderstand me. The preachers are preaching but we laymen are the ones who are lying down on the job. We laymen are the ones who must realize that God saved us—as well as the preachers—to tell the story of Jesus and His love. I am not advocating that we abolish preachers, but I wish they would be more honest wth their laymen and tell them that God is not pleased with the easy life that they are living. I hope you will not think I put too much stress on this! I am convinced that many of us are living easy, self-complacent lives. We have little or no interest in the lost and dying souls around us. How we prayed for our sons out on the battlefield! God give us hearts of love to pray for lost souls as we prayed for those boys out there! God give us a heart of compassion! I have not found it hard work to write

to my son in the Philippines. I have not begrudged the time I have taken to sit down to write to him although I do not like to write letters. My wife does most of the letter writing, but I write to him. Yes, sir! I tell him what is going on in the factory. I have time to do that because I love him!

And I say, that if God would pour into our hearts a love for the Lovely One, the Fairest of Ten Thousand, the One who loved us enough to suffer and bleed and die, and if we would consecrate our lives to Him as though we really loved Him, then things would begin to happen. Yes, sir! We would begin to serve Him.

Perhaps the greatest sermon that was ever preached in this old world was preached by our Lord Himself, as recorded in the Gospel of Matthew, and known as "The Sermon on the Mount." You remember when our Lord stood on the mountain side, the mountain He had made with His own Hands, and laid down this principle: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." So many people are trying to serve the Lord, and, at the same time, the pleasures of the world. And the Lord said it could not be done—it is an utter impossibility.

I shall never forget an experience I had. I was a young fellow out on a farm in California, when I decided I wanted to be a mechanic instead of a farmer. I went to town and got a job in a garage. I had been working there a few weeks when the boss came to me and said, "Bob, I want you to run an errand." I said, "all right!" He said, "I want you to go down to So-and-So's garage and borrow a tool, and while you are there I want you to see if Mr. So-and-So's car is in that garage." Of course, I knew that car and would have no trouble spotting it. I caught on to the idea that this errand was just a guise to spot the car. I saw no difficulty in that and I got what I went after. Everything was fine until I was coming out of the garage. The owner

of the car was just coming in. I had seen that his car was there. The owner stepped up to me and said, "Say, Bob, don't tell your boss you saw me here," and I said "All right." I started down the street, and I said to myself, "Well, I was dumb. I said I would not tell. How am I going to keep from telling?" I knew that was what the boss had sent me for. I said to myself, "Well, if I had not promised I would be all right but now I am in trouble." I did not want to break my word. I realized that if I had not promised to keep still, the owner of the car would have known what I came for. You cannot serve two masters. It cannot be done. The worst of it was that this man had a son whom I had become acquainted with and whom I liked very much, and so naturally I would do anything I could to protect his dad. But try as I might, I could figure no way that I could serve both my friend and my boss. You cannot serve two masters. I know what that means because I tried it. It was a good thing I had a few blocks to walk. When I returned to the garage, the boss hurried up to me and asked, "Well, was it there?" I said, "Ask me no questions and I'll tell you no lies!"

You cannot win when you are trying to serve two masters. And if, we church members could realize that God saved us for *one* purpose, we would be working for that *one* purpose. Oh, I am not preaching perfection to you. God knows I am a long way from being perfect, but if in some way this thing could burn into our hearts and become a deep desire in our souls, it would not be hard to work for Him. I do not need anything, and I would not change places with anyone. I am having a good time serving the Lord. I know I ought to be a better man and I am asking God to help me to be better. But, oh, let us get this vision. Let us see that we cannot serve two masters. We cannot serve God and serve the pleasures of the world. I think many people get just enough religion to make them miserable and not enough to make them happy.

Let us go all the way! Let us realize our position here at Winona Lake. We ought to have a season of prayer. We ought to have a prayer meeting that would burn holes in that roof

until we reached God, until His Spirit was poured out upon us so that as we leave here and spread out around this nation, we would go out as "burning brands" from the fire, and God would save souls as He did in the days of old when laymen went out to tell the story of His blessed Gospel. God bless you!

# No Substitution Please

By J. C. MASSEE
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Any adequate presentation of the Gospel message must embrace and satisfy every possible range of human interest. Every element of that Gospel message must be so stable as to be permanent and permanently satisfying in the experience of those who accept it. Those elements of truth must also be so spiritually rational as to command the attention and invite the acceptance of the non-Christian portion of humanity. Very briefly I wish to present the seven fold demand upon the Gospel message as it is presented to the men of this generation.

It must meet intellectual approval of the age. The Gospel message does satisfy the intellect. We begin with the assumption that the intelligence of a man is the first of the moral qualities with which God has endowed him. It is therefore basically important that man should understand the fundamental basis on which the Gospel message is established. Without further explanation it may be said that the Gospel message inheres primarily in Christ's vicarious atonement. Christ died for our sins according to the Scripture, so that it might be said that "without shedding of blood is no remission." It is "the blood of Jesus Christ his Son [that] cleanseth us from all sin." It is easy to demonstrate to any thoughtful individual or group that the vicarious idea is fundamental in all human relationships. No mother ever bore a child without giving her life to and for the child. Every teacher who occupies a place in relation to a student life serves vicariously; every traffic officer supercedes for the public he serves; every factory worker in his place is doing the work of and for others; the soldier in khaki is literally placing his life at the disposal of his fellow citizens; the banker and the lawer and the statesman, each in his place, are rendering service to and for others. It is vital to note the phrase

"to and for." The idea of the atonement wrought by Christ is not simply that He suffered with us but that He suffered for us. It is a fundamentally rational conception that since God has provided that all other human relationships should be based on the vicarious idea, therefore His dealing with us can and must be based on the substitution of Christ, the Just for the unjust, the Holy for the sinful. We rest therefore on the simple statement that Christ died for our sins and that He who knew no sin was made to be sin on our behalf.

Second: the Gospel message fits the demands of the human heart. The emotional faculty has no demand to make beyond the reach of the Gospel message. In every direction our capacity for loving, hating, feeling is in its completeness. In this message there are no limits to our horizon of good will, to our privilege of pure satisfying love. As high as heaven, as far as the uttermost bounds of the earth, toward every creature of God the Christian message justifies and approves good will. It limits love to the realm of purity and raises it to the imperishable and eternal. The very purity and fullness of the all encompassing and outgoing of the soul lifts life to the level of immortality and gives reproof to the lower nature and all those appetites and works of the flesh that grow out of that lower nature. Within the realm of purity I may love without restraint but that boundless privilege puts the ban at once upon everything that is impure, unholy and hurtful in the universe as an object of human affection. It is the love of Christ that constrains us and we are made to love and enabled to love because He first loved us.

Third: the Gospel message reaches and satisfies the human will. The demands of that message are for the complete unconditional surrender of the will of man to the will of God. There can be no compromise, no reservations here. Many world rulers, dictators and potentates have made such demands upon their citizens. The enforceable demands of many institutions and organizations have made similar demands for the surrender of the will of those who serve them or are served by them, but no human will can ever surrender to any other being or any authority among men without a sense of degradation and humiliation.

To acquiesce in that demand is to consent to moral slavery. It is forever true that men are the servants of him at whose disposal they put themselves.

But the surrender of the will to God in Christ is a most exalting experience. The dignity of personality is at once increased and exalted. There is no sense of personal insufficiency, inadequacy or incompetence to the will of God. Here is a sovereignty to be joyously embraced. It is in such yielding of the will to the sovereignty of God that the fullness of human life finds its experience and its expression. That yielding brings at once a settled and permanent sense of peace and satisfaction with the broadest possible horizon of freedom. Every moral faculty is thereby set to the temper of personal liberty within the realm of chosen sovereignty. No man can quarrel with the rule of God and the experience of holiness arising therefrom.

Fourth: the Gospel takes account of men's conscience and provides satisfaction for it. There is no voice like the voice from within reminding man of the holiness of God and the guilt of his own sin. There is no strife within comparable to that kicking against the good prompted by a guilty sense of variance from the will of God and estrangement from His holiness. The voice of conscience cannot be hushed nor escaped. There is no defense against its indictment, no refuge from its judgment. It may be quieted and seared and educated but conscience will remain vocal, and whether we will or not, will return to its indictment of a man's every departure from God. David understood this when he cried, "Day and night thy hand was heavy upon me: my moisture is turned into the drought of summer." And again, "Whither shall I go from thy spirit?" There is no escape from that still, small voice in earth or heaven or hell. But the blood of Christ sprinkled upon the guilty conscience brings its cleansing, and a definite and indescribable sense of peace. The most significant of all Christian emphases is that forgiveness of sins proclaimed in the Name of Christ. The burden of guilt is lifted, the sense of estrangement from God is removed in a blessed realization of reconciliation, that we who were once far off are brought nigh in the Beloved. A peace, wondrous peace!

Fifth: the Gospel message provides an adequate aspiration for the soul. Man's highest ambition may be legitimately experienced and its fulfillment sought for within the framework of Gospel truth. Perhaps the most satisfying goal of experience is a tranquil life. To find one's self at peace with God and assured of the divine protection and guidance, and therein given freedom to soar as on eagle's wings, or girded to run life's race course, or to find steadiness to walk in a straight path in the vicissitudes of life is indeed highest gain. One sympathizes with Paul's great utterance "Forgetting those things which are behind . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Visions of world conquest, of the mastery of circumstances and conditions, and of the final conquest of all enemies of man's soul surely provide a spiritual equivalent for every possible form of man's ambition to have and to do his ultimate best.

Sixth: the Gospel message provides an adequate inspiration to whatever service man is called, for the courage to endure whatever fortune may fall to him. The heroes of faith have set glorious examples as they endured hardness, suffered pains, were despoiled of their goods, separated from the company of their fellows, exiled, martyred. Yet steadfast in faith they pursued their way, patient in hope of their labors of love and in their works of faith. And when we lift our eyes above the level of human experience to the horizon of faith on which the one supreme and supernatural Figure stands, we are enabled to "lay aside every weight, and the sin which doth so easily beset us, and [to] run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," whence we look for His appearing and find in the meantime unfailing encouragement to that manner of life which inheres in our fellowship with Him.

Finally, seventh: the gospel message provides a satisfying anticipation. Our Lord has left to us the heritage of a promise to which our souls cling in every face of the grave, in every tremor

of fear in the prospect of death. Did He not say: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also"? Are we not told that "this corruptible shall have put on incorruption, and this mortal shall have put on immortality"? Is there not joyous confidence in the assurance that "to be absent from the body, [is] to be present with the Lord"? Do we not have a holy confidence concerning the "house not made with hands, eternal in the heavens"? Is it not written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"? We only know that when our Saviour shall appear "we shall we like him; for we shall see him as he is," and in this confidence we set ourselves to be pure even as He is pure. I close this message with a conversation I had with one of God's servants some time ago. The gates of death had opened for her husband and she was living alone. When I was in her city I called her on the telephone and in an effort to comfort I said: "We know that your beloved is with the Lord in the glory now." Instantly she said joyously: "I believe it," and when I said, "It will not be long before your reunion," even more joyously she replied: "I am anticipating it."

# Until He Comes Again

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TEXT: *"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come"* (I Corinthians 11:26).

The theme for this message is strictly limited to the return of the Lord Jesus Christ as proclaimed in the New Testament Scriptures. There is here no purpose to discuss any theory of the Millennium, nor the renationalization of the Jews, nor the Great Tribulation, nor, except incidentally, the Rapture of the Church, nor any millennial program, for none appears anywhere in the New Testament Scriptures.

That the Lord Jesus will return is attested in every part of the New Testament: by His own promise in the Gospels, by the revelation of Acts and by the testimony of all the writers of the Epistles and the Revelation. There are various portions of the Scriptures which deal with the Return, and provide the text for our sermon.

SOME MISTAKES

There are certain errors attending upon usual discussions of the Return: it is linked with a Jewish eschatological program; it is approached from the point of view of the reign of Christ rather than from the point of view of His completed priesthood; and it is hailed with ecstasy, whereas the New Testament approach is anxiety: "What I say unto you I say unto all, Watch." This admonition, combined with the parables of the "ten virgins" and the good man whose house was broken into, and the parable of the talents and others, indicates the atmosphere of the New Testament teaching concerning the Second Advent.

### The Lord's Supper

It is of deep significance that in the giving of the permanent memorial of Christ's death, Resurrection and return erected in the Communion of the Lord's Supper there is no hint of a program. The event is the great anticipation declared in fact, veiled as to time, always imminent, a perpetual challenge to the saints to maintain their spiritual plan. We are to be ever alert lest that day find us ashamed and unready. So are the teachings of all other portions of the New Testament Scriptures related to the event and the purpose revealed in its anticipation.

### An Exposition

The proper approach to the New Testament teachings of the return of Christ is found in Hebrews 6:18-20: "[We] who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus made an high priest for ever after the order of Melchisedec." And in Hebrews 9:27-28: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that work for him shall he appear the second time without sin unto salvation."

A proper exposition of this culmination of the High Priesthood of Christ refers us to the sixteenth chapter of Leviticus.

Leviticus is not so much the book of the law as it is the book of redemption. It unfolds there in the sixteenth chapter the ministry of the high priest for Israel. Once a year not without blood the high priest entered into the holy place. The holy place was a cube typical of Deity and within it there was no furniture except the altar upon which rested the ark of the covenant which contained among other things two tables of the law covered by the golden mercy seat, behind which were the outspread wings of the cherubim. In lieu of a door there hung over the doorway a veil or curtain, thick as a man's hand and of royal blue and purple, woven throughout without seam. Entrance into the holy place by anyone else but the high priest was death.

Once a year the high priest came first with a censer and burning incense which he thrust behind the veil. Then when the smoke of the incense had risen to hide the face of God behind the cherubim the high priest entered, the first time with the blood of a bull which he sprinkled upon the altar and thereabout and on the golden mercy seat, making atonement for the sins of the priest himself.

When he came from within the veil the first time therefore it was a sinless priest come to a sinful people. He then took one of two goats bound at his hand, the goat of Jehovah, and slew it. He entered the second time within the veil bearing the blood of the goat to make atonement for the sins of people, so when he came from behind the veil the second time it was a sinless priest to a sinless people. "Unto them that look for him shall he appear the second time without sin unto salvation." He then laid his hands upon the goat of Azazel, confessed the sins for which atonement had been made and sent that goat away into the wilderness. Thus Israel's sins were put away for that year.

Now when Christ came the first time from within the veil in heaven He came a sinless priest to a sinful people. But upon Calvary He provided the blood of the Lamb which He bore back into heaven and in the Holiest of Holies He presented "for the sins of the people." Therefore when He comes the second time it will be a sinless Priest to a sinless people, those who eagerly await His coming.

That is the historic and prophetic background interpreting the High Priesthood of Jesus Christ, our Lord, in relation to His people and to His Second Advent. It needs no other exposition.

### Practical Values

To the Christian what is the practical value embodied in the doctrine of the Return?

First, the hope of Christ's return provides the only promise of reward for the faith and service of His believing and obedient saints. In Revelation 22:12 He left this comforting text: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." That was the inspiration

of the martyrs, that the instigation and encouragement of every faithful minister, missionary and servant of Christ who endures hardness and remains faithful unto death. There is no adequate reward in money or honors or office or preferment for the labors and suffering entailed in the faithful service of Christ. We endure hardness as good soldiers. Our only hope of reward lies in what He has reserved for us at His appearing. You will recall the utter desolation of the disciples until He led them out to the Mount of Olives. He had been with them; He had died and sickness of heart had fallen upon them. Hope had revived when He rose from the dead. For fifty days He came intermittently to teach them concerning the kingdom of God, and now He is gone, having left His Great Commission as His final trust to them. Unlearned men without means of transportation or political pull or social prestige or financial guarantee, they are sent further into the pagan world, lambs ready for the slaughter. How can they? Then suddenly two men in white appear with the announcement: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Instantly sagging knees are straightened, drooping heads are lifted, fainting hearts begin to bound with courage and purpose and they go forth to the martyr's task awaiting the martyr's reward when He shall come again. Browning in one of his poems makes a young artist, upon whose head Michelangelo had laid his hand, say: "Now I go back to paint upon my poor canvas forevermore proudly because the breath of the master has been upon my head."

So for every faithful saint the breath of the Master brings promise of adequate reward.

Second, the hope of Christ's return carries the only inspiration to personal purity on the part of the believer. In I John 3:1-3 we read: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall

be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

The ever expectant attitude toward His advent will prove an ever compelling incentive to maintain all those integrities that belong to the separated life of the believer. Every doubtful question can be settled in the light of His imminent return. Let the Christian ask himself: What would I wish to be doing when the Lord comes again? Let him pattern his life satisfactorily in answer to that event and there can be little room left for self-reproach, worldly criticism or judgment of God.

The entire question of worldly amusements—dancing, card playing, cocktail drinking, the theater—can be quickly settled in the light of His anticipated coming. Friendships, sex privileges, economic practices, the means of obtaining money and its use, political affiliations—all can be judged fully, promptly and finally in the light of His imminent return. Men have been known to change radically the conduct of their factories and the entire management of their business because they had come to believe the fulfillment of the promise, "Behold, I come quickly." I had a friend who surrendered a salary of $15,000 a year because he could not continue in the business in which he was engaged and be ready to greet with confidence his returning Lord. A manufacturer hearing a sermon on this subject went back to his office, recalled his men from half-time and half-pay service to full time and full pay on the ground that nothing else would satisfy his returning Lord. A Christian hotel manager surrendered his business because in the light of Christ's return he could not manage an institution which involved the management of a hotel bar. "Every man that hath this hope in him purifieth himself even as he is pure."

Third, the return of Christ provides our only hope of immortality. There is no New Testament passage promising immortality not directly connected with the Second Advent. It is when He returns that the sting of death and despair, and the victory of the grave will cease. Perhaps one passage will be sufficient as a proof text for this statement. First Thessalonians 4:14-18 reads: "For if we believe that Jesus died and rose again, even

so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Death is a horrible experience. Satan holds the power of death and has thereby kept humanity in bondage of fear. It was for this reason that the Lord Jesus took on Himself the share of perishable human nature that through death He might render powerless him who had authority over death, that is, the devil, and might set at liberty all those who through fear of death had been subject to lifelong slavery. But when Christ comes, the dead in Christ will rise and the living saints will be translated not tasting death. From Adam to Christ death had reigned. Generation after generation, the saints had fallen asleep in disappointment that their hopes had not found perfect fruition, since they had not been perfected and none of them had received the fulfillment of His promise because God had "provided some better thing for us, that they without us should not be made perfect." As I interpret this, immortality and the entrance into the glory was a hope which the saints through the ages have held but could not realize until with us they enter into that triumphant experience of the resurrection when Christ comes again.

A mother, shrieking in despair over the death of her child, is suddenly calmed into comfort and courage for the empty years because she is assured that when Christ appears the grave will give up its dead and she shall see again the loved and lost one. Death has us down but there is a mighty and vibrant power quivering in the air. Christ is at the doors and when He comes we shall arise and be triumphant over the grave. "O death, where is thy sting? O grave, where is thy victory?" Then our mortal

will put on immortality and our corruptible will put on incorruption.

Finally, the return of Christ will herald and provide for the final separation between the lost and the redeemed. It is thus in the parable of the wise and foolish virgins. It is thus that men are called to the judgment of His presence to give account of the deeds done in the body. And since there will be no second chance, therefore "prepare to meet thy God." Thus the Apostle John in his First Epistle writes: "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." I heard Dr. Torrey preach at Northfield on the Return. In the course of his message he related his experience of seven years before when from the same platform he had spoken on the same subject. When they entered the auditorium with its audience of two or three thousand, no one had noticed a cloud in the sky. Dr. Torrey said he had been moved toward the close of the sermon with a great sense of the imminence of the coming of the Lord. With climatic effect he had been led to say progressively, "It may be before we arise in the morning, or before we sleep tonight. It may be before we have finished our luncheon today. Indeed it may be that before I finish this sermon we shall hear the sound of the trump and the voice of the archangel announcing, 'He is here.'" Dr. Torrey said that at that moment there was a crash of thunder and a blinding flash of lightning filled the auditorium with white light. A panic fell upon the people who rushed to the doors. But just in front of Dr. Torrey, Mr. Moody's sister sat. She threw back her head and sent forth a peal of laughter, and said to Dr. Torrey, "I thought the Lord had come." So, said the minister, had they all thought the Lord had come but instead of laughter and rejoicing, panic had fallen upon them. So "in such an hour as ye think not the Son of man cometh." One shall be taken and one left. "Kiss the Son, lest he be angry, and ye perish . . . when his wrath is kindled." Prepare now to meet the Lord.

# A Cry Heard Around the World

By D. A. McCALL
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TEXT: Luke 23:32-46.

During these days at Winona Lake I have been having some very pleasant recollections. Years ago an evangelistic party came into the city where I was a pastor. One of the finest spirits I have known was connected with that party—a young man by the name of Arthur McKee. I was chairman of the city-wide evangelistic committee and thus it was my privilege to be associated very closely with Mr. McKee in the preparation of many phases of that campaign. Of course you know where I first saw Mr. Rodeheaver and Mr. Jenkins—in the center of that great evangelistic soul-winning campaign. Then three years ago Dr. Muntz came to our state, and I had the privilege of meeting that grand Christian personality during a week of services incident to—no, they were the main feature of the dedication of Le Tourneau plant in Vicksburg, Mississippi!

Down in Mississippi we thank God for Mr. and Mrs. LeTourneau. They brought a distinctive Christian testimony to our state. Is it not marvelous to have Christian men and women come your way—men and women who have the spirit of God and a testimony concerning the Lord Jesus Christ? We must not take too long even with such pleasant memories. You might think I am like that boy, back in the days when they did not allow boys and girls to eat in school as I hear they do now. The teacher noted the boy's cheek bulging, and she said, "Son, what is that you are eating?" He said, "Nothing, ma'am." "Well," she said, what is that you have in your mouth, then?" "Oh," he said, "it's just a prune. I'm soaking it so I can eat it at recess."

Let us read together from Luke, chapter 23, beginning at verse 32.

And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

We all are interested in that primary performance—that first function of soul winning. It was a testimony of the power of Christ and to the glory of God. During these last years we have heard it said again and again that evangelism is supposed to decline. By the grace of God this is not true in the more than fifteen hundred churches it is my privilege to serve in an executive secretarial capacity. By His power they have maintained for the last six years the highest level of soul-winning fruits in more than a hundred years of organic co-operative history.

There are three things, among many others, which we need to emphasize as we think about this matter of winning people to

Christ. There must be a Scriptural emphasis on the matter of sin; there must be a spiritual church, and that includes many items and many phases; and there must be preaching which lifts up the Lord Jesus Christ, the Son of God, as the Saviour who is mighty to save.

There is one hour that is above every hour in the history of the world. There have been many crosses, but only one Cross whereon hanged the body of the Son of God. There have been many awesome sights, but we are thinking of the most awesome sight ever witnessed by God, men or devils. That was the hour when, after the Lord Jesus Christ had been harried and hounded, when He had been lied about, when He had been spat upon, when He had been slapped in the face, when He had been arrested and illegally tried and condemned to die a shameful death, when He had staggered under the weight of His own Cross, when He at last stood atop that little hill, Golgotha, "the place of a skull." And there the nails were driven through the hands and feet of our suffering, praying, bleeding and, at last, dying Saviour. My heart rings with the words of that great hymn of the church!

> On a hill far away stood an old rugged cross,
> The emblem of suff'ring and shame,
> And I love that old cross where the dearest and best
> For a world of lost sinners was slain.

While He hung on the Cross, He uttered seven cries which can be called windows into the heart of Jesus because we see something of the Person of Jesus, something of the purpose of Jesus, in these cries that we do not find in any other passage of Scripture. You know these seven cries. The first is "Father, forgive them; for they know not what they do." Here Jesus put into practice the mighty teaching that is crowded into the Sermon on the Mount, when He said: "I say unto you, Love your enemies . . . and pray for them which despitefully use you, and persecute you." And then, "Woman, behold thy son," and to the beloved disciple, "Behold thy mother!" What loving consideration this showed! To the dying thief who cried to Him for mercy, Jesus said, "Verily I say unto thee, Today shalt thou be with me in

paradise." What stirring words! Is it any wonder we love the great old song which commemorates them?

> The dying thief rejoiced to see
> That fountain in his day;
> And there may I, though vile as he,
> Wash all my sins away.

Then Jesus, "knowing that all things were now accomplished," said, "I thirst," and when they had filled a sponge with vinegar and put it to His mouth, He received it and said, "It is finished." And then Jesus uttered words which lead this preacher more into the holies than any other passage of Scripture. He cried, "My God, my God, why hast thou forsaken me?" And finally, "Father, into thy hands I commend my Spirit."

Let us give more thought to each word in that one cry, "My God, my God, why hast thou forsaken me?" You notice that personal, possessive, "my." He belonged to God and God belonged to Him. What intimacy in that possessive word "my"; He is mine and I am His! Jesus the Son was saying "*My* God, *my* God." Why is He saying "God" instead of "Father"? Turn to the Garden of Gethsemane, that garden made sweet and sacred as the solemn retreat, where it was proved once and forever that He must needs walk the way of the Cross if men were to be saved. We hear Him saying there, "Father, if it be possible, let this cup pass from me: nevertheless not as I will but as thou wilt." Now why did He not say "God" here, instead of "Father"? On the Cross, He prayed, "Father, forgive them; for they know not what they do." I make no pretense of being able to say the last word on this question, but on the authority of the Word of God, I dare to say this much. When He said, "My God," Jesus was taking the place of the sinner for his sins, and in his sins, before God, that by the work of the Lord Jesus Christ, the sinner might come to stand before God without any sin.

> Lord Jesus, I long to be perfectly whole;
> I want Thee forever to live in my soul:
> Break down ev'ry idol, cast out ev'ry foe;
> Now wash me, and I shall be whiter than snow.

Do you believe it? That is the Gospel of the Son of God. Jesus took the place of the sinner for his sin—that the sinner

by the work of Christ might stand before God without any sin. He who knew no sin, was made sin for us. Your sin and the sin of the world He took unto Himself, He took upon Himself. He was made to be sin, though He knew no sin. He was made accursed for the world. He was born under the law, and so was made a curse. Sin never touches anything or anybody but that it brings a curse with it. It breeds a curse, it generates a curse. It is called a curse, and Jesus was made to be accursed on the Tree. You know this to be true, that the sinner, the lost person, the unregenerate may not come before God and pray the so-called Lord's prayer, "Our Father which art in heaven," because God is not the Father of the sinner. He is not. We are only children of God by faith in the Lord Jesus Christ.

The lost person, the unregenerate, may not pray "Our Father which art in heaven, Hallowed be thy name." Will you please tell me how a person rejecting the Son of God, may honestly, earnestly, sincerely pray "Hallowed be thy name!" when he will not let the Name of God be hallowed in the first instance through the coming of the Lord Jesus Christ into his own heart, life and experience? "Thy kingdom come." To me it is one of the most absurd things in the world—were it not so tragic—for a lost person, for a rebel against God, for one who would crucify afresh the Lord Jesus Christ, the Son of God, to pray "Thy kingdom come." The rebel against God will not come into the kingdom of God, and he will not let the kingdom of God come into his own heart. "Thy will be done in earth, as it is in heaven." Will you please tell me how a lost person, the unregenerate, the rebel against God, the servant of sin, the son of Satan, can honestly and sincerely pray, "Thy will be done in earth, as it is in heaven"? Indeed the beginning of the will of God is to accept the Lord Jesus Christ, the blessed Son of God, as personal Saviour. The rebel has not done it.

The Lord Jesus is not enacting some drama on the stage of life. It is no stage play. It is no make-believe. Really, actually, He is taking the place of the sinner. He uses the very language that the sinner must use—the language of the publican who went into the temple to pray and said, "God be merciful to me a sin-

ner." The sinner must say, "Be thou my propitiation for my sins and save me for Jesus' sake. Lord Jesus, I come to You. I look upon You. I accept You. I believe in You and upon You and take You as my personal Saviour." Then he may pray honestly and sincerely that so-called Lord's prayer, that model prayer. So here I see Jesus taking the place of the sinner before God, as He is dying upon the Cross, as He is shedding His blood, as He is making atonement for your sins and mine. He is doing it so completely in this experience that He uses the language that a lost person must use when he comes before God. Jesus endured sin, without sin. He exhausted death without staying in bondage to death.

"My God, my God, *why* hast thou forsaken me?" This is no plaintive pleading of a disobedient child for the misdeeds done in the flesh. He, who is without fault, says it. He is the Lily of the Valley, the Rose of Sharon, the Rock of Ages, the fairest among ten thousand, the One altogether lovely!

> Sweetest note in seraph song,
> Sweetest name on mortal tongue
> Sweetest carol ever sung,
> Jesus, Blessed Jesus.

And yet He cried "Why? Why? Why?" I do not know all that is involved. But I know this much is involved, and that is that Jesus Christ, the very Son of God, is placing His sinless, aching, breaking heart against the aching, breaking heart of sinning humanity in every corner of this earth as He is crying out, "Why? Why? Why?" People cry, "Why did my baby die?" "Why did my business fail?" "Why did I lose my home?" "Why was my husband taken?" "Why did this war take my boy?" "Why? Why? Why?" Here Jesus cries out, "My God, my God, why hast thou forsaken me?" I believe I have caught the meaning implied here, even though it is not directly stated.

"Why hast *thou* forsaken me?" Those eyes of Jesus, filled with love and pity as they gaze upon that mob milling about the foot of the Cross, noticed that Simon Peter was not there. A Doctor of Philosophy recently said to me, "Doctor, how do you know that Simon Peter wasn't there?" Well, just because of what the Bible says, that is all. The last mention we have of

Simon Peter, he was following Jesus afar off, and he did not get any closer, so far as the record goes. In John 19, verses 25 and 26, the Word of God lists those who were standing by the Cross: Mary, the mother of Jesus, two or three other women and then John, the disciple. Yes, Jesus knew that Simon Peter was not there. He knew why he was not there, and He was not surprised. But when He became conscious of the fact that God, the Father, had actually withdrawn His face and His presence, He cried out as if to say, "I can understand why Simon Peter is not here, but why hast *thou* forsaken me?" Why did Jesus pray this prayer? And prayer it certainly is.

Again I make no pretense of saying the last word in answer to this question, but on the authority of the Word of God I will give you a few facts. First of all, the darkness was supernaturally dispensed. Jesus was no coward in the physical sense. That "the sun was darkened" was most appropriate. And there was darkness over the face of the earth from the sixth until the ninth hour. We shall have to look more deeply than this for an answer to the question: why did Jesus pray this prayer? And then it was an hour of physical suffering. Now when you and I are suffering, we desire the presence of our loved ones. I underwent an appendicitus operation, which is just a minor thing today. You may feel that you belong to the "four hundred" after it is over, but it is just a minor affair—and my oldest brother, a deacon in a great church, was there. I wanted a Christian surgeon to perform the operation. I was never more deeply conscious of the presence of the Lord Jesus Christ than I was as I went under the anesthetic. Yet, when Jesus suffered as no one else ever suffered, He denied for a time the presence of His own heavenly Father, and He cried out, "My God, my God, why hast *thou* forsaken me?"

Why did Jesus pray this prayer? We shall have to look more deeply for an answer. Jesus was God. He was also man. He was really as much man as though He were not God. He was really as much God, as though He were not man at all. He was the God-Man and here at least, the human Jesus cried out. I do not believe it was stage play. I do not believe it was a mere per-

formance. Here the humanity of Jesus cried out, "Why? Why? Why has *thou* forsaken me? How could you leave me?" I have heard a broken-hearted mother's sobs as she asked: "Why did my daughter do that thing? How could she do it? How could she break my heart? How could she destroy our happiness? If I knew where she were—if I knew she were dead—I could be happier than I am now." And Jesus Christ cried, "My God, my God, why hast *thou* forsaken me?" But that is not the last word.

It was an hour of sin-bearing. You take every hot tear falling from every eye because of sin—they are all covered by this experience of Jesus on the Cross. You take every heart broken because of sin; you take every home broken because of sin; you take every life blasted and withered and blighted because of sin; you take every cry from the bottomless pit of hell—they are all covered by this cry from the heart of Jesus Christ as He suffers and dies, "My God, my God, why hast *thou* forsaken Me?" All the sins of all the earth were borne by our Lord Jesus Christ—the sinless Son of God—as He suffered on the Cross. But we shall have to look still more deeply for an answer to this question: why did Jesus pray this prayer? This was an hour when God really turned away. Do not tell me that He did not. Jesus was not mistaken. Jesus was in possession of all His conscious faculties. So we see the Son of God, the suffering Saviour, dying for the sins of the world. It was that from which God really turned away.

A child has been very ill in the hospital and the mother has been on duty day and night. The little one, better now, has fallen into a light slumber. The mother has been clasping one of the child's hands in her own, and with her free hand has been stroking his forehead. "I must get away; I must have a few moments' rest," she whispers. She disengages the clasp of the little hand and starts for the door. The little one awakens and cries, "Mother, come back!" Do you mean to say that the child is mistaken in the thought that its mother has separated herself from it for a brief moment? Some would suggest that the matchless Christ, my blessed Saviour, was mistaken about this separation between the Father and the Son. I do not believe that. Jesus said, "My

God, my God, why hast thou forsaken Me." If God left Him, if the Father left Him for a little while, why did He leave Him? Again I make no pretense of being able to say the last word, but again I call to witness the blessed Word of God.

If Jesus is to be a complete and perfect Saviour, if He is to pay the whole penalty, then He must suffer every item in the penalty of sin. As I study the Word of God I do not know of one that was omitted from His experience. I had been thinking along this line for years before the Holy Spirit turned my thoughts to the third chapter of Genesis where we have the curse, the curse of original sin on our first parents. What is the first item? The woman shall have sorrow. If Jesus is to be a complete and perfect Saviour, He must experience sorrow. And He was so completely identified with sorrow in the minds of the prophets, that He is spoken of as a "man of sorrows, and acquainted with grief." There is another item in that curse for the original sin—the earth shall bring forth thorns and thistles. It did not *happen* that Jesus wore a crown of thorns. He had to wear a crown of thorns if He were to pay the full penalty of sin. Because it is written "Thorns also and thistles shall it (the earth) bring forth," every shrub and bush that lifts a thorny head beside the highways, in your gardens and in your fields is a constant reminder of the curse of sin. There will be no thorns in heaven. Why? Because the curse has been removed. There are fruit trees in heaven and water and music and flowers, the fairest of all being the Rose of Sharon. But no thorns will be there.

And then He sweat in the Garden of Gethsemane, "as it were great drops of blood." Every bead of sweat that exudes from the brow of man is a memorial to the curse of sin. There will be no sweat in heaven. Why? Because the curse has been removed.

Why must He die? Because the "wages of sin is death." We read in Hebrews 2:9, "That he by the grace of God should taste death for every man." He is a perfect, a complete Saviour. Whatever else sin may be, one thing sin surely is and that is separation from God. Call up Dives. Dives will tell you that it

means separation (Luke 16). In hell he looked across that intervening space and saw "Abraham afar off, and Lazarus in his bosom," and he cried, "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue." Do you know how much water a finger will carry? And yet he asked that Lazarus dip his finger in water and bring it, for he was in torment. Abraham replied that it could not be done. There was a great gulf between them and there was no transportation. Then Dives said, "Well, I'll tell you what I wish you would do. I have five brothers back there on the earth. I wish you would send Lazarus as a missionary to testify to my brothers so they may repent."

I enjoy having my brothers with me. I recently spent a few days with one of my brothers, and I also visited another brother on my way to Winona Lake. You like to have your loved ones where you are. But not if you were where Dives was! Separation from God! Whatever else sin is, it is without question separation from God forever, and ever, and ever. And Jesus died that you and I need not be separated from God, but that we might be one with God, with the life of God, in the family of God, children of God, members of the great host of the redeemed through the blood of the Lamb.

But occasionally you may meet a church member who will come to the pastor and say, "Pastor, I'm through! I've quit! I've done enough!" What blasphemy! If you and I lived a thousand lives and every life a thousand years, if we spent all of our time by day and by night in the service of Jesus Christ, at the end of that time we would not merit what Jesus did for us on the cross. Did anybody ever spit in your face? They did in His; but yet you say you have done enough. Has anybody slapped you in the face? They slapped Him in the face. Yet a church member says, "I've done enough. I am quitting." Has anybody crowned you with thorns? They crowned Him with thorns. Oh, maybe some prickly words come your way now and then—I know them; I'm acquainted with them—but what are they? They are nothing compared to what Jesus endured for me and for you. Have you thought how His hands and feet were

pierced by the nails? Then away with that selfish cry, "I have done enough."

And yet in spite of all the suffering of the Son of God, sometimes the lost, the unregenerate sinner, the rebel against God, will say, "I am good enough, Mr. Preacher—good enough to be in company with God and Jesus and the host of the redeemed. I am good enough to walk the streets of the glory world!" Good enough! Good enough? Not until you are as clean as a snowflake! Good enough? Not until you are white as a lily of paradise! Good enough? Not until you are as unblemished as the white clouds, the floating caravans of the sky. And you will never be like that until the blood of the Lord Jesus Christ, His Son, cleanses you from all sin. We have some of the finest and best scientists to be found on the face of the earth, and yet there is not an intelligent scientist who will tell you that he has one formula or that he knows of one compound or element or substance that has any power in the matter of sin. It is only the blood of the Lord Jesus Christ, His Son, that cleanses us from all sin.

> There is a fountain filled with blood,
> Drawn from Immanuel's veins;
> And sinners, plunged beneath that flood,
> Lose all their guilty stains.

I will never preach any other Saviour than the Lord Jesus Christ, the blessed Son of God, for "There is none other name under heaven given among men, whereby we must be saved."

# The Work of the Holy Spirit

By CLYDE W. MEREDITH
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I hope that we may find a blessing as we study together the work of the Holy Sprit. Perhaps there will not be a great deal of new material for your attention, for, if you are a Bible reader, we shall be constantly referring you to passages of Scripture with which you are quite familiar. However, it is always refreshing to study the Holy Spirit. For a starting point, I call your attention to these words in Paul's Letter to the Ephesians, chapter 4, verse 30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." There are a number of questions concerning the Holy Spirit that can be raised for any candid reader of the Scriptures and those are the questions we shall seek to answer. For instance: Who is the Holy Spirit? What does He do? And, from the Scripture which I have just read, how might He be grieved?

Who is the Holy Spirit? I call your attention now to a number of passages of Scripture. The first is John 14:15-17, in which we discover that the Holy Spirit is a Person. I call your attention to these verses to emphasize the use of the pronouns "he" and "him," which are used again and again. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Again, in John 16:13-14, notice the use of the pronouns: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." I emphasize this point because so

many people, in speaking of the Holy Spirit, call Him "It." The Holy Spirit—It did this or It did that. That is as unfair to Him and as improper as though I were to describe Mrs. Meredith in the following manner: "It got up this morning. It dressed this morning. It combed its hair. It washed its face and it had breakfast prepared for me and it sat opposite from me at the table. It conversed with me through breakfast and then arose and went to another room where it had morning devotions with me." Mrs. Meredith would resent that and justly so. I think that the Holy Spirit prefers to be addressed and spoken of as a Person, "He" and "Him." He is a Person.

Again, the Holy Spirit is very God. Now we are not tritheists but we are trinitarians and believe the Holy Spirit is the third Person of the Trinity. In John 15:26 Jesus said: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Again in John 14:23 we read: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." The Holy Spirit is very God, a Person who has all of the elements of personality. Back in the days when psychologists divided personality as intellect and sensibilities and will, I rather think they were touching on the basic factors of personality. It is true that some modern psychologists divide it a little further, but I think that these three are basic. We as individuals, as persons, have intellect, sensibilities and will. I have power to think and I have power to feel and I have power of motivation or action. Therefore, if the Holy Spirit is a Person and we believe He is, the Scriptures will set forth examples of His thinking, His feeling and His acting.

You recall that Jesus said, in speaking to the disciples concerning their future relationship with certain civil powers in Luke 12:11-12: "And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what we shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say."

He teaches. He has intellect. And Isaiah, in describing the relationship of backsliding Israel to God, in Isaiah 63:10, says, "But they rebelled, and vexed his holy Spirit." He has feelings —feelings that resulted in His being vexed over Israel's rebellion against God.

Again, He has will. In the fifth chapter of the Book of Acts is recorded for us the experience which came to the early church when Ananias and his wife, Sapphira, sold a possession and professed that it was the entire amount which they laid at the apostles' feet. Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" To lie to the Holy Spirit! They did not lie to the church; they lied to the Holy Spirit when they kept back part of the price of the land. And then when Peter addressed Sapphira he said to her, "How is it that ye have agreed together to tempt the Spirit of the Lord?" He spoke in a drastic manner and sudden death was meted out to them. The Holy Spirit has a will, intellect, sensibilities. He has all of the elements of personality. He is very God. So much for the question: Who is the Holy Spirit?

The next question is: What does the Holy Spirit do? What is His work? In the first place, the Holy Spirit does the work of conviction in the world. If you are not a Christian do you ever feel that you ought to be one, or can you recall days when you did feel the throes of conviction? This was the ministry of the Holy Spirit. In John 16:8 we read: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." The Holy Spirit convicts men of sin. If there were not the ministry of the Holy Spirit in convicting men of sin, then no one would sense his distance from God and his unworthiness. By the same token, it is the ministry of the Holy Spirit to convert. We are not converted by joining the church. We are not converted by subscribing to a creed. We are not converted by going through certain forms and ceremonies. We are converted by the ministry of the Holy Spirit. When Jesus was discussing the matter with Nicodemus, in John 3:5, He said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We are

born of the Holy Spirit. New life which comes into your life and mine is the result of the Holy Spirit coming in. In fact, He sends forth His spirit into our hearts as we read in Galatians 4:6, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." So then, the Spirit of God convicts us of sin. He converts us from our sin and confirms us in our sonship relationship with God. We are children of the most high God and if we are, it has come as a result of having been convicted, converted and confirmed in our thinking, and in our living as well, because He has sent forth His Spirit into our hearts, whereby we cry, "Abba, Father." No man can say that Jesus is the Christ except by the Holy Spirit.

Not only is that His work, but His work is also to sanctify the soul. Two or three references here might help us. One is in Acts 2:4, where we are told about the inauguration of the New Testament church. We read: "And they were all filled with the Holy Ghost." The Apostle Peter, speaking further of this very incident and relating it to the experience in the house of Cornelius, said, in Acts 15:8-9, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." The Holy Spirit convicts, converts, confirms and sanctifies us by purifying our hearts and enduing us with the power of His own presence. His power came upon the apostles at Pentecost. They were filled with the Holy Spirit. You recall that Jesus had told them to tarry until they were endued with power. Now Peter is saying that on that same occasion they were unified in their hearts. This point is substantiated in Romans 15:16: "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

Further than that, the Holy Spirit is the Superintendent of the life that he has convicted, converted, confirmed and sanctified. Notice His words in Acts 13:2: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." The Holy Spirit

said, "Separate me Barnabas and Saul." He was the Superintendent of their lives. He calls out men to be workers in His vineyard. He becomes our Superintendent. In other words, when we say "I am going to follow the Lord," we mean nothing more not less than that as the Holy Spirit makes the will of God known to us, there will be agreement in our lives. He is indeed our Superintendent.

Not only is that true but He is a Soul Winner as well. We read in Acts 11:24 concerning the great New Testament character Barnabas, "For he was a good man, and full of the Holy Ghost and of faith: and much people were added unto the Lord." When you have a good man, full of the Holy Sprit and faith, you may expect that "much people" will be added unto the Lord. The Holy Spirit is the Soul Winner, working in and through you. If you ever speak a word for Christ and it is accepted in the life of another person, it is due to the ministry of the Holy Spirit, working in and through you. It is not what you say, but it is the Spirit of God taking what you say and making it effective in the working out of His will in the hearts and lives of others. He is the Soul Winner.

Not only is that true, but He is the Agent of the gifts we have in the service of God. A very interesting chapter is I Corinthians 12; let us begin reading at the verse 8: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Are you doing something in the vineyard of God? Do you possess the ability to work in a particular avenue, a particular channel? Credit that to the Holy Spirit. We have no native ability; it is the work of the Holy Spirit in and through us. He divides "to every man severally as he will."

The Holy Spirit is the Agent of prayer in our lives. We read in Paul's Letter to the Roman Church, chapter 8, verse 26: "Like-

wise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." When you pray and pray through and touch God and rise from your knees with that inner consciousness that God has heard and you are able to go about your work with a feeling of confidence, it is due to the fact that the Holy Spirit prayed in and through you and brought you into harmony and fellowship with the will of God. He, the Spirit of God, has interpreted God's will to you and in turn has brought you into harmony with God's will and you therefore are able to rise from your knees a conqueror. Some one said in testimony, "I am doing the best I can under the circumstances." When you pray through, you do as God wants you to do on top of the circumstances.

He is also the Agent of wisdom and of revelation. You find in Ephesians 1:17, the indication that this is true. Paul says, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." It is brought out very beautifully for us in the first council at Jerusalem. You will recall that they were considering the critical question of the status of Gentiles in the new church. When the question was finally settled, a letter was written to be carried to the Gentiles in answer to their query. And in that letter, Acts 15:28, we find a very splendid example of the fact that the Holy Spirit is the Agent of wisdom and of revelation. They wrote, "For it seemed good to the Holy Ghost, and to us." I have been in assemblies where decisions of one sort or another were being made, and it seemed to me that any letter that would have been written in these assemblies would have stated, "It seems good to us and we hope that the Holy Spirit confirms it." But this letter said "It seemed good to the Holy Ghost, and to us." They had the mind of the Holy Spirit. He was the Agent of wisdom and of revelation. Thus we might go on, for there are other passages of Scripture which speak of the Holy Spirit in His relationship to us and our relationship to God through Him—His work in our hearts and lives.

But I want to hasten on to make some observations concerning the avenues over which or in which the Holy Spirit might possibly be grieved. We will have as our starting point Ephesians 4:30, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." How may the Holy Spirit be grieved? It is plainly stated that we are to be single tracked in our devotion, single minded, with one eye, as it were. "Ye cannot serve God and mammon." We either love the one and hate the other, or cleave to the one and despise the other. We may grieve the Holy Spirit of God by dividing our affection. Go back with me to that example in the Old Testament, recorded in the Book of Judges, where Samson was dallying with the world; Samson, on whom the Spirit of God had fallen; Samson, whose life had been mightily used of God. He is now carrying on a flirtation with the world and finally, in the lap of Delilah, he has divulged the secret of his power. She prevailed upon him and he surrendered to her the secret of his power with God and, through that, power over men. She succeeded in getting him to sleep on her knees and then summoned her friends to come in and shave off his locks. Then she called, "The Philistines be upon thee, Samson," and he arose to go out as at other times and did not know that the Spirit of the Lord had departed from him. We may grieve the Holy Spirit of God by dividing our affection.

Again, we may grieve the Holy Spirit of God through sheer negligence. Remember I said a little while ago that He is a Person. As a Person, He comes in to dwell in our hearts when we are surrendered to Jesus Christ, and we ought to court Him in the same way that we would speak to any lover. Paul exhorts Timothy in I Timothy 4:14 that he "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery;" and also II Timothy 1:6, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." You may grieve Him by simply neglecting Him.

Will you permit a personal illustration here to clinch this point? A number of years ago I was a pastor in the State of Michigan and was doing some college work at the same time. I

was new at the business of preaching. I had no barrel! I was speaking three times on Sunday. I was conducting my own midweek service. I was making as many pastoral calls as I could and in those eight months I had, I think, sixteen funerals—about one every other week. I do not mean that I was preaching my people into the cemetery! I was the only pastor at that time in a village of two churches that served not only the village but also the surrounding community. The other pastor had left and I was serving the entire community. At the same time I was driving twenty-five miles a day to school and back, and carrying on full college work. When I was home I had to study. I would hurry into the house and kiss my wife on the fly as I sat down in the living-room with my books. She would raise this question and that question and I would merely say "What was it?" or "Um, umhum." That was the way I lived, day in and day out. Then one day—well, you know how you can suddenly feel that someone is in the room, although you do not really see them—I had my face buried in a book, as it were, and I realized that someone was there. I looked up quickly. My wife was standing in the doorway and tears were trickling down her cheeks. I came to life! "What's wrong?" Her reply was, "It seems to me that I'm just being taken for granted!" I assured her of my love and my devotion. I was sincerely apologetic. I had become so absorbed, so busy, that my own wife, my lover, felt she was out on the outside of my life.

I am wondering if the Holy Spirit does not sometimes stand upon the threshold of our lives, and if He could get our attention, He might be saying, "I came in as the lover of your soul sometime ago, but you have become so busy, so absorbed in everything else that I am being taken for granted." Do the thing you ought to do. Assure Him of your love and your penitence. Tell Him that you are going to give Him more time. You are not going to neglect Him. You are not going to fail to commune with Him. You are not going to fail to read His Word. You are not going to fail to get alone with God in prayer. Do

not neglect Him. He is your Lover and you know it. He takes the things of Christ and makes them real. You know that Jesus said, "He shall receive of mine, and shall shew it unto you."

Again we may grieve Him by quenching Him. Paul wrote in I Thessalonians 5:19, "Quench not the Spirit." I have had people come to me and say, "Brother Meredith, in the midst of that sermon, do you know what I felt like doing?" "No, what is it you felt like doing?" "I just felt like saying amen." "Why didn't you?" "Oh, you know how timid I am." And that is the way we excuse ourselves. "Let the redeemed of the Lord say so." Are we not altogether too quiet about the greatest thing in all the world? Have you ever attended, or read about, a political convention where people would just go shouting mad over some successful candidate, even though he were a dark horse who proved to be a veritable scoundrel! But we have something to talk about. We have an experience in our lives, something that is tremendously vital not only for time but for eternity. And the Holy Spirit carefully and in a manner peculiar to Himself prompts us to give due praise to Him, to give a word of witness for Him, to make a decision with His interest in view. If we fail to do these things, we quench Him. We may grieve Him by quenching Him.

And finally, we may resist Him. You recall the seventh chapter of the Book of Acts where Stephen delivered that great monumental message of his to a group of people who were bloodthirsty in their zeal to stamp out this new faith. In verse 51 we read, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." We may resist the Holy Spirit.

A number of years ago two sisters entered a small Christian college in California. They were beautiful girls, not only in face and figure but in character—really very promising young women. Because it was a Christian school, efforts were made on the opening day to have an intensive evangelistic endeavor, so that all of the student body might come into a full realization

of the saving power of Christ. It is a wonderful thing to begin a school year like that. These two sisters came face to face with the issue. One of them dedicated her heart and life to Christ for the mission field. The other seemed to draw back for fear that in the dedication of her life to Christ, He might call her to do that which her sister had said was her task to do. In a few days the meeting closed and instead of being closer to God, she was farther from Him. She had resisted, and having resisted the Holy Spirit, she was unhappy in the environment. Nothing suited her. Nothing seemed to please her. She was so unhappy that she finally said to her sister, "I'm not staying around this place. You seem to be contented and happy here but I am going."

She left the school and went to Hollywood where she sought a position. Her beauty was immediately discovered and her talents were recognized. She began to play minor roles in some of the films. Finally she became a star and co-starred with a man by the name of Wally Read. This man played important roles in pictures and began to take drugs to stimulate him when he was working. Soon he discovered that he was a drug addict. He must have it every day. He was a man of strong character and strong will and so he consulted a physician who advised him that he must continue to take the drug. His answer was, "I'll not have it. I'll die before I take it again." The physician added, "If you don't take it, you will die!" But Wally did not take it, and in a matter of months was dead. But he had had this young woman in his embrace all too often. She had fallen in love with him. Now that Wally was gone, she was alone. She returned to her palatial apartment late one night, and said to one of the maids, "Don't call me in the morning." The maid complied with her wishes. At noon she called the star but there was no response. The maid summoned help and they broke down the door. The beautiful girl had been dead for hours. On a table aside of the bed was an empty vial and a little note with these words, "Since Wally is gone, I don't care to stay either."

Out of a Christian college to a suicide's hell because she resisted the Holy Spirit!

Any relationship that any of us have with God, we have in and through the blessed Holy Spirit. "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

# The Glory of the Ungifted

By F. J. MILES, D.S.O., DD.
International Secretary, Russian Missionary Society

Are you one of the rank and file? Do you say, "I have no great gifts to offer to Christ"—"There is so little that I can do" —"I have so little talent for service"—"I cannot speak in public"?

If so, I wish you to think of John the Baptist, to consider the tribute that is paid to him in our text: "John did not miracle: but all things John spake of this man [Jesus] were true."

He had no personal triumphs, but he gave his testimony to Jesus. There are characteristics of his career that proclaim the gospel of the ungifted. And if I may so say, his character and career reveal the glory of the ungifted.

Very briefly let us recall the testimony of John the Baptist to Jesus as we find it recorded in the Gospel of John. In the first chapter there is the picture of the witness in the wilderness pointing to Jesus and crying: "Behold the Lamb of God which taketh away the sin of the world." This is the first reference in the New Testament to Christ as the Lamb. Let us ask what his hearers would think of when John cried: "Behold the Lamb of God, which taketh away the sin of the world," for what it meant to them is what it must mean to us, at any rate in its primary significance.

Some of the hearers might recall this passage in the heart of the Gospel in the Old Testament: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isaiah 53:7). But in the light of the lack of knowledge of the Scriptures in these days of the printed and widely circulated Bible and of universal education, I am inclined to think that comparatively few of John's listeners would be familiar with this rich prophetical passage in Isaiah's prophecies. Probably far more of them would think of the morning

and evening sacrifice, for with that they were more familiar, or they might have remembered with profit the provision of a paschal lamb. But I believe that the statement made by John was made in such terms that it would draw attention to the real meaning of his testimony.

### Beareth, Then Taketh Away

The verb that he used has a double meaning. The first is "beareth" and the second "taketh away." And when John said, "Behold the Lamb of God," he called his hearers to see Him as the One that bears the world's sin and then takes that sin away. In the margin of my Bible I read "beareth away"; this confirms my statement. He bears so as to bear away.

And almost inevitably John's hearers would at once recall the provision made for Jewry by Jehovah in his respect. On the great day of atonement, after the high priest had made a burnt offering of a bullock for himself, so we read in Leviticus 16, and other parts of the Pentateuch, and before he offered the seven lambs of the first year without blemish as a burnt offering (Numbers 29:8), with a young bullock and a ram, he was to take two kids of the goats and present them before the Lord at the door of the tabernacle of the congregaton (Leviticus 16:7). He was to cast lots upon the two kids; one was to be for the Lord and the other to become a scapegoat. Then he took the first and placed his two hands on its head, confessing the sins of the people. The animal was then sacrificed and its blood was sprinkled by the high priest within the veil both before and upon the mercy seat to make atonement for the sins of the people.

Then the high priest took the second kid of the goats, placed his two hands upon its head, and again confessed the sins of the people as he had done with the kid slain and sacrificed, thus symbolically transferring their sins to their substitutes. Then the kid was sent out into the wilderness to return no more—to be forever lost. So the one kid symbolically bore the sin of the people and the other bore away their sins. And we behold, as John's listeners beheld, the Lamb of God who beareth and who taketh away our sins.

But we have the truth in finer and fuller measure. With the added New Testament revelation and record do we glory in the great day of atonement. And in the lesson that we read together we saw that John expounded and expanded this theme of his testimony and claimed that the issue of God's saving grace must be that "He that believeth on the Son hath everlasting life" (John 3:36). So great was His grace and His glory to be that John must decrease while He increased (John 3:30). And then in chapter 5, verse 33, the Lord Jesus gives His testimony to John. He tells the Jews: "Ye sent unto John, and he bare witness unto the truth," and so we reach the triumphant tribute paid to John the Baptist by John the Evangelist in our text: "John did no miracle: but all things that John spake of this man were true." Blessed be God they are, and we rejoice in our redemption and our Redeemer, "the Lamb slain from the foundation of the world"; the "Lamb of God" who bore our sins.

### Glory of the Obscure

But that does not complete our text. There is the tribute to John's testimony. But to this is added the triumph of the truth of John's testimony, "John did no miracle; but all things that John spake of this man were true. And many believed on him there." John's testimony to the truth in Jesus, to Jesus the Truth, led to many believing in and following Jesus. This was the greatest glory of the ungifted, the man who did no miracle; he testified and pointed men to and led them to Jesus. That is the greatest privilege and glory of the ungifted: to tell the truth about the Truth, and so lead others to Him.

We begin with Andrew, Andrew who was led to follow Jesus because of this very testimony of John the Baptist of which we have been speaking. You all know the story as recorded in the first chapter of John. And you will reflect upon what followed upon Andrew's testimony. "Andrew, Simon Peter's brother . . . he brought him to Jesus." Andrew is the New Testament representative of the ungifted. Compared with his brother Peter he is always in the background. The greatness and gifts of Peter overshadow him. Peter is a leader, Andrew is not. Peter is a

preacher, Andrew is not. Peter is ever prominent, Andrew never. Peter is always acting alone, Andrew never acts alone.

Peter is not only the most prominent of the twelve, he is also chief of the inner trio. The records refer to "Peter, James and John," Peter being placed first. But Andrew never occupies any such place. He never leads, never acts alone. He co-operates with Philip. Andrew first found his own brother, then I believe he found their fishing friend, Philip. In my judgment this is the significance of the interpolation of verse 44, "Now Philip was of Bethsaida, the city of Andrew and Peter." I believe that it was through the witness of Andrew that Jesus found Philip. Then Philip found Nathanael, and so the "one by one" process and progress proceeded. And afterwards Andrew is always found working and co-operating with Philip. He seems to need the courage that is conveyed by companionship.

There is a lad with five loaves and two fishes, a little lad's lunch; they are very little in the little lad's hands, but when they pass through the hands of the Lord of all good life, they become mighty to the feeding of five thousand men, besides women and children, and they have been providing spiritual nourishment to millions of souls ever since.

### Services of Andrew, Philip and John

But it is Andrew and Philip who bring the lad and his lunch to Jesus. If the Greeks come and say, "Sirs, we would see Jesus," it is Philip and Andrew that introduce them to the Master. Andrew and Philip are always finding someone else to be introduced to Jesus. Andrew first found his own brother, Simon, and "he brought him to Jesus," and in him was the leadership of the twelve and of the trio: in him was the Messianic confession: in him was the refutation of the critics and the preaching of the sermon on the Day of Pentecost when three thousand souls were swept into the kingdom of Christ; in him was the opening of the gates of the Gospel to the Gentiles as well as to the Jews; in him was the Gospel according to Mark; and humanly speaking none of these things would ever have happened if it had not been that Andrew, the ungifted, had "brought him to Jesus."

Peter, Peter, Peter—the great and the gifted! But what of the others behind Peter on whom he depended? Big boastful Peter! Poor impulsive, impetuous Peter! How sorely, swiftly and sadly he fell. He denied his Lord and "The Lord turned and looked upon Peter" and "Peter went out, and wept bitterly." And in his remorse who accompanied and comforted him? Who stood by him in his hour of need but the comparatively ungifted John?

### Combined Ministry

After the Resurrection Peter and John are together. Yes, and after Pentecost they are still together. Read the story of the healing of the lame man at the Beautiful Gate of the Temple in Acts 3, and you find four times repeated the phrase, "Peter and John," and once more, "Peter with John."

But Peter plays his usual prominent part. It is Peter who speaks. Peter who acts. Apparently John does nothing. And yet the Holy Spirit inspired Luke five times to record the fact that it was "Peter and John" who were used of God to heal the lame man. Was Peter the man of practice and John the partner in prayer? I do not know. I only know that God the Holy Spirit accords them equal place in the narrative to teach us that through the cooperation of the gifted and the ungifted, the masterly and the modest, the dogmatic and the diffident, the leader and the last, the popular and prominent and the one in the background, God is greatly glorified in the good that comes to men through their combined ministry.

I must pass over, although I am loath to do so, such illustrations as that of Paul's nephew who discovered and disclosed the plot against Paul's life, and so saved it—and thus led to the preaching of the Gospel in imperial Rome, intellectual Athens, commercial Corinth, the introduction of Christianity to the continent of Europe and the writing of Paul's Epistles. God be praised for "Paul's sister's son"!

But I close this section by referring to one of whom there is not a single act recorded in the New Testament, not a reference to any gift that he had, nor any ministry that he exercised,

yet to him is given the greatest New Testament designation conferred upon a man, for Paul wrote to the church in Rome: "Salute Apelles approved in Christ" (Romans 16:10). What a divine description! What a glorious tribute to the ungifted, the lovingly loyal: "Salute Apelles approved in Christ." God grant that so wondrous a witness may be made to and of us.

### Today's Ministry of the Ungifted

For our encouragement and inspiration I cite illustrations from our modern life. First we take the witness of womanhood. Sermons and servants seem miles apart if we think superficially. But domestic servants are not shut off from divine service. Maria Mills, a domestic servant, taught a little lad to read his New Testament, introduced him to Jesus, and he grew up to become the Earl of Shaftesbury, widely known philanthropist. What a multitude of modern women have followed in the train of those of whom Paul wrote: "I intreat thee also, true yokefellow, help those women which laboured with me in the Gospel" (Philippians 4:3). Thanks be to God for the women who have ministered to His servants, and especially for the mothers of our ministers and the mistresses of the manse.

But I speak now of the ministry of those of humbler station. A poor seamstress looked out of her attic window in Edinburgh, and saw a little ragged urchin playing in the gutter. So she went down the several flights of stairs and tried to persuade the guttersnipe to go to Sunday School. But Sunday School meant nothing to him, and he rejected the invitation. Then this poor working woman, earning a precious living by the plying of her needle, asked him would he go if she gave him a shilling. A shilling! A whole shilling! That was another matter. "Bought with a bob" he went.

I think he must have had a very nice young lady for his teacher. The novelty that interested him at first would have worn off in time. But he kept on going. From Sunday School he was persuaded to go to day school. In Sunday School he was brought to Christ. From day school he went on to college and the theological seminary, and in due course he went out as a missionary

to India. In the Madras Presidency he wrought among the Telegus for twenty-five years with the ordinary success that follows the service of the average missionary. But in the twenty-fifth year of the ministry of Amos Sutton ten thousand Telegus received Christ. And it all began with a sewing woman's shilling!

### Tribute to Tract

In the Rue de Rivoli in Paris, outside a church there is a life-sized statue of a man with an open Bible. It tells a striking story. Years ago after a battle a soldier lay on his cot in a hospital. His hand idly wandered over the coverlet and touched a small piece of paper. He read the tract and it led him to Christ. The nurse found and read it. In repentance she confessed to the abbess. The latter also read the tract and was led to Christ. She fled to the Palatinate and there met a prince who fell in love with her. She reciprocated his affection and taught him the truth as it is in Jesus. They married and so there issued from a tract placed on a hospital bed William of Orange, the great leader and helper of the Continental Reformation. The man who read the tract first in the hospital became Admiral Coligny, the leader of the Huguenots in France.

A young medical man was waiting in a doctor's anteroom in New York. Idly he picked up from the table a four-page tract. He read it and took it home. Through it his wife and he were led to confess Christ. They went to India as medical missionaries. They had eight sons and daughters. These grew up and married, and they and their husbands and wives also gave themselves to missionary endeavor and enterprise. The family is still laboring in India.

I have been trying to bring the family statistics up to date, and have been corresponding recently with Dr. Ida S. Scudder, who is the inspiring leader of the Missionary Medical College Hospital for Women at Vellore, North Arcot, in India. I give the figures I compiled more than forty years ago. At that time the Scudder family had given over six hundred years of missionary ministry to India. Probably today, apart from their ministry in China and Africa, the total approximates two thousand

years of service for Christ and India. That is what one tract did and is still doing.

So I encourage myself and speak to those who lack the striking and supreme gifts. Bear your witness, sow your seed, make your small service sublime in its sanctification, use your small gifts in supreme service—for God, the God of all grace, can and will greatly multiply their usefulness and yours. You cannot measure the might of the masterly ministry of the modest. You can count the trees in a wood, but you cannot count the oaks in an acorn. You may count the apples on a tree, but no man can count the trees in an apple. You can count the grains of wheat on a single stalk, but no man can measure the multitude of wheat stalks, ears and grain, that may germinate, grow and develop from a single grain.

God save us from despising the day of small things. These are days when our eyes are focused on the great things. We are characterized by a love of the large. We glory in great missions and we make much of statistics. Maybe some of our big things are but small in God's sight, and some of what we call small things He may see to be supreme. So let us concentrate on using what we have, let us consecrate our small gifts to supreme and sublime service. Let us do so in the light of this meditation with comfort, courage and confidence. And let us pray with Frances Ridley Havergal:

> "Master, I have not strength to serve Thee much;
> The half day's work is all that I can do,
> So let Thy mighty, multiplying touch
> Even to me the miracle renew.
> Let one word feed five thousand,
> And Thy power
> Expand to life's results
> One earnest, feeble hour." Amen!

# The Promise of the Father

By F. J. MILES, D.S.O., D.D.
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These are the times of the Gentiles. It is the Church Age, the Dispensation of the Holy Spirit. Then, why, if this is the Dispensation of the Holy Ghost, do we have these extreme, extravagant, fantastic notions about His Person and work? One reason is that we confuse the passing phases of Pentecost with its permanent principles and paramount provision. There were three passing phases of Pentecost: the sound as of a rushing mighty wind, the appearance of tongues of fire which sat upon each of the waiting disciples, and the filling with the Holy Ghost who "gave them utterance." Do not confuse the gift of tongues on the day of Pentecost with the gift of tongues which pagans and heathen and Christians alike exercise. Three times I read in the second chapter of the Book of Acts that the apostles spoke the language which the people used and understood. They said, "How hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites (and others) do hear . . . the wonderful works of God."

You must not separate the things which God has joined together. And if God has joined together the three passing phases of Pentecost, do not try to separate them or to resurrect them. They are part of history and they have nothing to do with you. It is yours, because you are living this side of Pentecost, to take the teaching of the apostles after Pentecost; then you will be right, which leads me to say that you are not to try to copy the experiences of the apostles. This is a generalization and not technically correct. They lived in three dispensations; the Dispensation of the Father before the coming of Christ, the Dispensation of the Son during the days of His flesh and after Pentecost, the Dispensation of the Spirit. This is the dispen-

sation in which you live. It is your business to take their teaching, not to try to copy their experiences. When the fourth edition of my book, *The Person and Work of the Holy Spirit,* was published here in America, it was decided to change from the Scriptural title used in the British Isles and Australasia because we were told that "it wouldn't cut any ice." So we took a picture of Niagara Falls and put it on the wrapper and called the book, *The Greatest Unused Power in the World.* Why? Because before the hydro-electric system was inaugurated at Niagara Falls, two men were watching those teeming thousands of tons of water pouring over the declivity and one said, "There is the greatest unused power in the world." To which his friend replied, "It is not; the greatest unused power in the world is the power of the Holy Ghost."

We preachers do not usually tell people beforehand what we are going to talk about. If you tell a congregation that you are going to discuss Zaccheus and will consider him before he went up into the tree, what happened while he was up in the tree, and how things turned out when he came down, your congregation immediately would go to sleep mentally because they have known the story from their childhood up. So we cultivate the surprise element and we do not tell people beforehand what we intend to discuss. But I am going to take you into my confidence and as far as time will permit, I am going to talk to you about Christ's power, Christ's promise, and Christ's purpose.

Christ's power, I shall take very briefly. You begin with the opening of the Gospel records by Matthew and Luke and you read that Jesus was born of the Spirit. You turn to Matthew 3:16 and you read that at His baptism, which you recall was at the opening of His public ministry, the Spirit in the form of a dove descended upon Him. Then you read in Matthew 12:28 that He claimed to cast out demons by the power of the Spirit of God. You proceed to Acts 10:38 and read that "God anointed Jesus of Nazareth"—please notice the human title and remember that though we worship Him as our God, and He is, we are dealing with His human personality—"God anointed Jesus of

Nazareth with the Holy Ghost and with power: who went about doing good." Finally you take the argument in Hebrews 9:13-14: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who *through the eternal Spirit* offered himself without spot to God, purge your conscience from dead works to serve the living God?" And this is what you have: from the cradle to the cross, the cross to the career, the career to the cross and the cross to the crown. The life of our adorable Lord when He tabernacled among us was lived and His ministry was exercised in equally absolute dependence upon the power of the Spirit of God.

So I take you to Christ's promise which is twofold: The promise of the Father fulfilled to the Son and the subsequent and consequent fulfillment of the promise of the Son to the waiting disciples on the day of Pentecost. You may study the Bible a dozen different ways. You may even study it by phrases. If you want to understand what is going to happen at our Lord's return, all you need to do is to watch for these three words as you read your New Testament, "at His coming," and you will get a great preview of what is going to happen at our Lord's second advent. If you want an interesting, illuminating, soul-inspiring story of the inner life of our Lord upon earth, all you need to do is to take the double-barreled phrases, "as His custom was" and "as was His wont." If you want to understand the doctrine of the Person and work of the Holy Spirit, you simply take the words "The promise of the Father" and beginning in the Gospels you go right through the Epistles. This will give you a perfectly clear account of the Person and work of the Holy Spirit, and no theological work that you ever read afterward will lead you astray.

We shall begin with John 7:37-39: "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they

that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" The word "given" is in italics and you know that means that it is not in the original. It does not make any difference if you read it correctly, the Spirit "was not yet; because that Jesus was not yet glorified." But you say, "Wasn't the Holy Spirit in the world before the coming of Christ?" Of course He was, in the same sense that He will be in the world after the Church is caught up.

There are eighty-eight passages in the Old Testament dealing with the Spirit of truth, the Spirit of holiness, the Spirit of God. There are four functions ascribed to Him in the Old Testament. He is said to have "come Upon" Gideon, to have "come mightily" on Sampson and on David to have "dwelt in" Joseph and Joshua, and to have "filled" Bezabeel. The only man in the Old Testament record whom the Holy Spirit is said to have filled was Bezaleel, and he was filled in order that he might be a good mechanic, a clever engineer, a cunning artificer in metal. In the Old Testament the Holy Spirit is regarded as a power but in the New Testament Christians have to give their hearts' allegiance to Him as a Person, the executive of the Godhead. There are three reasons why the Spirit of God could not be the Spirit of Jesus before He dwelt in Jesus. The Spirit of Jesus you will find in Acts 16:7 in the Revised Version, but the Spirit of Christ, the Spirit of Jesus Christ, the Spirit of God's Son are found throughout the New Testament and they all mean the same. Three human reasons why the Spirit of God could not be the Spirit of Jesus until He had lived in and energized and enabled Jesus to be our Leader and our Example.

But I am concerned with the passage of Scripture which says, "The Holy Ghost was not yet; because that Jesus was not yet glorified." How many sermons have you heard on the Incarnation, how many on the Life and ministry of Christ, how many on His death, how many on the resurrection, how many on the ascension and how many on the glorification of Christ? In fifty-three years of public preaching I have never heard one, yet the descent of the Holy Spirit was consequent upon—dependent upon

the ascent of Christ and His glorification. Now turn to John 14:16 and read, "I will pray the Father, and He shall give you another Comforter." Now He did not say, "I am praying." He said, "I will." I beg you to observe for what it is worth. (I am not being dogmatic about it) that in the High Priestly prayer of Christ in the seventeenth chapter of John, there is no intimation that He prayed for the Holy Spirit. I suggest to you that He could not do it because He had not yet been glorified and so He had no right to. "I will pray the Father and He shall give you another Comforter." In verse 26 in the same chapter we read, "The Comforter whom the Father will send in My Name," and in verse 26 in the next chapter, "The Comforter . . . whom I will send unto you."

I belong to the division of the Christian Church that pats itself on the back because it has no creeds or catechism or confession of faith. What nonsense! "Credo"—I believe! We all have creeds. We may not write them or print them or subscribe our names to them, but we have them. We are all ritualists. Oh, we are. If I heard you pray every night for a week, I could pray your prayer, and if you heard me pray every day, in a week's time you could pray my prayer because I ask for the same thing every day because I need them every day and I get the answers every day. And so I use the same language every day. We are all ritualists but we had better not become "ritualists." We all run in grooves but we should be careful that the grooves do not come so deep that they become our graves and bury us.

When a theological formula has continued and conquered through the vicissitudes of the ages, and is still here, it ought to be treated with respect if not reverence. Well, do we not read "The Spirit proceedeth from the Father?" The Spirit . . . proceedeth from the Father"—that is absolutely scriptural, as these three passages of Scripture I have just given you prove: "I will pray the Father, and He shall give you another Comforter": "The Comforter whom the Father will send in My Name"; and "The Comforter—whom I will send unto you."

Now let us turn to Luke 24:49. We read that immediately prior to His ascension—and please pay strict attention to these

words—Jesus told the disciples not to depart from Jerusalem for "Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Then in Acts 1:4-5: "Being assembled together with them (immediately prior to His ascension) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days thence." Three things! I can remember when my colleagues on the Keswick platform in England used to tell people to "tarry" and "wait" for the Holy Spirit. Beloved, these words were not addressed to you, they were addressed to the apostles, the other side of Pentecost and you would need to go to Jerusalem to carry them out. No Keswick teacher ever talks like that today. The second thing is that Jesus said that the promise of the Father and the baptism of the Holy Spirit were going to take place on the day of Pentecost. And the third thing He said was that the promise of the Father and the baptism of the Spirit were one and the same thing. It is very obvious to one who reads aright Acts 1:4-5.

In Chapter 2 we read, "When the day of Pentecost was fully come." The disciples who were waiting were all immersed in the Spirit, they were filled by the Spirit, they began to speak with the tongues that the various people understood so that they said "How hear we every man in our own tongue, wherein we were born . . . the wonderful works of God?" If God wants me to have this gift of tongues—on the mission field I serve under normal conditions, we use thirty languages—I certainly would not object; but quite seriously I do not want God to give me a gift of tongues which I do not understand. I am sufficiently responsible for the English language which I have been trying to learn for seventy-six years and still find pretty difficult, and I do not want to be held responsible for using a tongue that I do not understand. But if He would ask me to take the Pentecostal gift, I would say "Thank you" and I would use it as well as I knew how for His greater glory.

Peter "standing up with the eleven" undertook to explain what had happened. Peter, the vacillating fellow who a few days before was ashamed of his dicipleship before a serving maid, now told the rulers, to their faces, that they were murderers. Note his words: "This Jesus (whom ye slew) hath God raised up whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." So Jesus was in heaven and His Spirit was on earth. Jesus was at the Father's right hand and the Holy Spirit was in the Church. Jesus was in the glory but the Spirit of Christ was down here in the workaday world. And please do not try to put Him somewhere else. And please do not think I am beating the air and wasting words. If you turn things upside down, you cannot expect to grow in grace, which is based very largely on knowledge. If you are asking for another Pentecost, you might as well ask for another Calvary. Pentecost is historical; it is not hysterical. You receive the benefits of Pentecost in the same way that you receive the benefits of Calvary—by faith. It is not a matter of exuberant emotion that you cannot control, it is a matter of experience that follows your obedience to the Godhead. That is what it is! There is no passage in your New Testament which commands you, if you are a Christian, to be baptized by the Spirit. Your part, according to Ephesians 5:18, is to "be filled with the Spirit."

When the apostles were filled with the Holy Ghost, they were equipped for the work to which He called them. You read "Barnabus full of the Holy Ghost"; "Peter, filled with the Holy Ghost"; "Then Saul filled with the Holy Ghost said, 'O, full of all subtility and all mischief." They were equipped for their ministry when they relied fully upon the Spirit of God. It is our business to obey the command to be filled with the Spirit. In Acts 2:39 we read: "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call," which limits and conditions the words, "your children." Pentecost came to the Jew first. The extension, the

continuation, the completion of it came to the Gentiles as recorded in Acts 10 in the account of Peter and Cornelius.

Now Peter, in Acts 15:7-9, said God made no difference, God put no distinction between the Jews and Gentiles, "purifying their hearts by faith." Now turn to Ephesians 1:13 where it is written "Ye were sealed with the Holy Spirit of promise." Tell me, when were you sealed? You were, of course, at your conversion. The whole context is about your regeneration. Take I Corinthians 12:12-13. Here is a most astounding statement: "As the body is one, and hath many members, and all the members of that one body, are one body; so also is Christ. For by one Spirit are we all baptized unto one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Past History! Now see Pentecost and Calvary joined together. In Galatians 3:13-14 we read: "Christ . . . made a curse for us . . . that we might receive the promise of the Spirit through faith." I have left out the parenthetical clauses dealing with Abraham. At Calvary, Christ worked for us. At Pentecost, Christ sent the Holy Spirit to work in us. When were you born again? How were you born again? You were born again by the Spirit. The Spirit used the Word. The blood of Christ secures our salvation and the Spirit of Christ works in us for our salvation and the Word of Christ assures us of our salvation. You were born again because the Spirit of Christ entered your being and took up His residence within you. Pentecost was just as much the natal day of the Spirit of God and the Spirit of Jesus as it was the birthday of the Christian Church. He has been here, indwelling His Church ever since. The Church is the continuation and extension of the Incarnation.

In his Epistles to the Corinthians, Paul calls the Church the Temple of the Holy Ghost, and in Ephesians 2:22 he writes: "Ye also are builded together for an habitation of God through the Spirit." Let me ask you something: His Spirit came and indwelt you when you were converted. Has He ever left you? Of course He has not! Then what are you doing asking God to send His Spirit down? You have Him because He has you, and please will you tell me why you are praying for more of God

when the truth is that God wants more of you? God the Holy Ghost wants more of you and more of me.

In Colossians 2:9, Paul says of Christ: "For in Him dwelleth all the fulness of the Godhead bodily." Jesus, by His Spirit dwells in me. Then what kind of a Christian should I be? If all the fullness of the Godhead dwells in Jesus and Jesus by His Spirit dwells in me, how many times a day may I willingly and willfully commit what I know to be sinful? How many times a day may I let the devil defeat me while all the power of the infinite God is dwelling in me to enable me and to ennoble me and to inspire me? So you are not to grieve, not to resist, not to disobey, not to quench the Holy Spirit. But do you not think He would like you to be exercised by chastening, since "afterward it yieldeth the peaceable fruit of righteousness"? Do you not think He wants you to bring every thought into captivity to Christ? Do you not think He would like a litle close communion and a little cordial cooperation? He would like something positive and practical as well as negative. He is resident—He wants to be President! Let this thought sink in!

Now we come to Christ's purpose. Turn to John 14:12 and read the words of Jesus: "Greater works than these shall he do; because I go unto my Father." What was He going to His Father for? He was going to His Father to receive the promise of the Father and send the promise of the Father to you. So He said in effect, "Greater works than these shall you do because I send the promise of the Father upon you." And we can paraphrase the context thus: "If you ask Me anything in connection with My work, according to My will as revealed in My Word, you shall ask whatever you will and it shall be done unto you." Now please do not bring that teaching down to your experience. It is your job and mine to bring our experience up to the teaching of God's Word. Jesus meant exactly what He said; He was adequate to say what He meant, not in the sense of Calvary, but in the sense of witnessing, in the sense of testimony, in the sense of service and ministry! Yes, indeed! Did Jesus open the eyes of one blind man or two blind men or half a dozen blind men?

The story of Paul's conversion is given three times in the Acts of the Apostles but he could never leave it behind. He repeatedly refers to it in his Epistles. For instance, we read in Ephesians 3:9 Paul's statement that he was commissioned (this is a reflection of the record in Acts 26) "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

Tell me how many people followed Jesus after he preached a sermon? A thousand? a hundred? fifty? a score? twelve? On the day of Pentecost, Peter preached a sermon and three thousand souls followed Christ and in a few hours they had become five thousand. How many priests believed on Jesus while He was here on earth Acts 6:7 tells us that after Pentecost "a great company of the priests were obedient to the faith." It is literally true, "Greater works than these shall he do; because I go unto my Father." Turn to John 16:7 and you read that Jesus said, "It is expedient for you that I go away." We sing "When Jesus was here among men, I wish I could have been with Him then," but Jesus said it was much better that we were not there then, that it is much better that we are here now. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when He is come, he will reprove the world of sin, and of righteousness, and of judgment." He will reprove the world through your consistent living and your influence. Why did Jesus in the upper room say "Another Comforter"? He shall give you another comforter." You cannot compare unless there is more than one.

First John 2:1 says "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The word "advocate" is "Parakletos" and that is the word which Jesus used of the Holy Spirit in the upper room. It is as simple as that. One Parakletos was Christ, another Parakletos was the Comforter. Jesus in the days of His flesh was geographically and physically limited and could only reach His little band of disciples from outside them, but He sent His Spirit on the day of Pentecost to dwell inside every believer of every age and

stage of the Christian Church. Did Jesus teach His little band? He said, "The Comforter . . . shall teach you all things." Did Jesus claim "I am the truth"? He said "The Spirit of truth . . . will guide you into all truth." Did Jesus forecast the future? He said "He shall shew you things to come." Did Jesus remind the disciples of what had been said by the Father Himself? He said, "He shall . . .bring all things to your remembrance, whatsoever I have said unto you." Did Jesus witness to the Father? Then the Spirit witnesses to the Son. Did Jesus reveal the Father? Then the Spirit reveals the Son and the Father. Did Jesus glorify God? Then the Spirit glorifies Jesus. From Genesis to Revelation there is not one place where the Holy Spirit calls attention to Himself. He always exalts and glorifies Jesus. Some Christians give Christ a place, others give Him prominense, but Spirit-filled Christians give Him "in all things . . . the preeminence." I close with this thought. He is resident. He wants to be President. You have full provision for your Christian life. Jesus does not ask for perfect service from imperfect people, but He desires our perfect love, and I ask, in the light of Calvary, how much less would you like to offer Him? "The love of God is shed abroad in our hearts by the Holy Ghost who is given unto us."

May the grace that is all-sufficient, the mercy that endureth forever, the peace that passeth all understanding, the joy that is unspeakable and full of glory, the hope that maketh not ashamed and that fadeth not away, keep us all in the love of God, until the day break and the shadows flee away and we see our Saviour face to face, and, oh, marvel of marvels, we shall be like Him for we shall see Him as He is. Amen.

# God's Global "Go"!

By MERVIN E. ROSELL
Youth Evangelist, Rochester, Minnesota

The rapid-fire news of the day may be the dynamite to blast lethargic and self-satisfied Christendom into action. Its conquest makes the Christian advance into new territory seem paltry. We have lost the tremendous vision of the apostles of yesterday and have become intrenched and entangled in our local persuasion.

Christianity is a warfare. It demands conquest, advance, action—world evangelism! It goes beyond your village, city, county, state or nation. It is God's global "Go!" Your church is merely a home base; a foundation of supply; a center which cannot forget its circumference. God never intended the home base to be an end in itself. When it becomes self-centered and self-sufficient, its manna begins to spoil and the stench proclaims its stagnation.

Sometimes a war is required to revolutionize a nation's thinking and planning. If perchance there is any constructive truth to come to us out of war, we want to learn it. American Christians seem in great need of fresh and activating truth.

I believe we can say, conservatively, that the average Christian usually catches truth on the rebound. Because we have a salvation which does not change, are we to dream and drift? God ordained the constancy of the message but did not crystallize yesterday's methods. Yet Christian officials seem to love tradition more than thrilling transformation.

We shall certainly oppose anything that attempts to set aside God's glorious Bible truth, but we shall militantly fight for any step of methodical progress which enables us to get that truth to millions more. In short, after inventory, we see that we Christians have not done the job in this world for which God provided the purpose, the plan and the power. This indicates some

immediate changes of procedure in reaching the ends of the earth with the Gospel.

War always connotes change. Educators had to change the amiable prewar system of instruction to the accelerated program of scientific teaching when war presented its demands. Economists are still seeking new systems and searching to find the proper procedure. Industrialists did a staggering job of conversion to meet the overwhelming military needs. Every family initiated an emergency program to speed victory.

But the Church (for the most part) still drones along in the second gear of complacency. Some have even modified the "weakly" schedule to conserve fuel, while the Joes and Marys march along without the "dynamite" of the Gospel power. We seem satisfied with the spasmodic prayer plan; the insipid Sunday School sip of slipshod teaching; the 5 per cent of ungreeted new faces in the meetings; the paltry-party-plan of reaching the un-delinquent juveniles; the "don't-you-dare-do-it" approach to compromising youth; and the pitiable appeals to all for loyalty to an anaemic local church . . . with never a mention of a world challenge for the miraculous Christ!

War challenges thousands while great denominational leaders sit around coffee tables drawing up petty peace proposals. War lauds heart-heroism around the world while religious leaders "miss the boat." War demands the finest men for the foreign fronts while the Church continues to confiscate the Christian commandos to tend the home fires.

War pushes into the farthest outposts; warriors are carrying guns where men have never met our God. Oil cans are toted by dark-skinned people who have never seen a Bible. Tinsel and baubles outnumber Testaments and Bibles. Jeeps have gone where Jesus' ambassadors have never come. Machine guns bark where missionaries have never proclaimed the Good News, and grenades have preceded the Gospel dynamite in many places. We stand redfaced in the presence of many people who have seen our combs but not our Christ; our trinkets but not our tracts; our generals but not our evangelists; our Red Cross but not the old rugged Cross; our best fighters but not our best preachers.

God's army has been resting. Its Leader has not been allowed to lead.

The Army gets there "fustest with the mostest." The Church can be depended upon to get there "lastest with the leastest" . . . not because God planned it so . . . not because God has limited the power . . . not because God has not commanded us to "Go!" . . . not because the orders are vague . . . but because the liberal "Quislings" have usurped the pulpit place; because the true army values security more than sacrifice; because the "faithful few" have looked at human impotence instead of heavenly power. In war, men obey commands! In war, men honor the powers above them! In war, men value victory at any cost! In war, men would rather die than be defeated! "[Let him] that hath an ear . . . hear!"

Why have we never reached the ends of our world with this Gospel? Consider these questions. Have we never had enough Christians to represent Christ world-wide, or have the millions of believers dropped their responsibility into the laps of a few trusting women who would go to the disease-infested areas to become "sweet suffering servants"?

Have the churches poured their young men into schools for Christian service to become advancing soldiers of the Cross, or have they sent their best "boys" to become local leaders and future pillars in a self-centered home church?

Have we (like the United Armies) spent our largest effort at the front and for the men at the front, or have we allowed our missionaries to struggle until furlough time and then welcomed them home with a weak Monday-night crowd of sympathizing sisters?

Have we considered our strategic movement into new challenging fields as the spearhead and main purpose for existing, or have we doled out a pitiful benevolence for the advancing "army" and sent them old clothes and magazines?

I am sure we can all agree that our aid has usually been "too little and too late." We have been serving God "in our own weak way" so long that our new generation has forgotten that we can "do exploits" in His omnipotence.

The tremendous preparation and plan and provision for modern, globe-encircling war certainly should challenge us to greater conquests for Christ!

Let us see the home base in its true light—an arsenal for world conquest. Let us see in our young men, field generals for God's front lines. Let us bring out the thrilling nobility of our youth by challenging them to the Great Command of God. Let us send them out with all they need and sing them on their way . . . and then pray them straight into victory on new soil. Let us equip them for pioneering and encourage every step forward. Let us eliminate from our church vocabulary such words as "can't," "impossible" and "conserve." Let us lift our banners high and shout, "All out!" "Forward!" and "Victory forever!'

Let us balance our budget of expenditure with at least half of our investment where it will draw the greatest eternal interest. Seeing the enthusiasm with which we purchased war bonds, can the Church again slump into forgetfulness?

The Scripture speaks frequently of warfare. We have had before our eyes the greatest example of all history. Will we learn its lessons for Christian conquest or will we blind our eyes to save our hides and fatten home purses and churches? Never! We will obey the Word: 'Quit you like men, be strong." "Fight the good fight of faith." "Endure hardness, as a good soldier." "Put on the whole armour of God." The Church has too long been attired in full regalia for war . . . without ever getting into the fight. But we are learning (slowly, perhaps, but learning) valuable lessons in these days. Allow it to become God's great object lesson to us who have too long sung, "Ah ain't gwine study war no more."

Men expect to win a great war in one generation . . . perhaps in a few years or less. To do it, they put men on every continent, with supply lines running like a Maypole of ribbons around our little world. To do it, men spare no expense. To do it, men count not life too dear to give. To do it, men use every available means. To do it, men and nations unite.

I think it is possible to make the Gospel available to every human being in the world in our generation. We cannot insist

that all accept, but we can bring the Glad Tidings of Salvation. This is the most ennobling challenge to service that I know. To do it, every pastor leads his church untiringly. To do it, every evangelist ignores country boundaries and pours "world vision" into young hearts. To do it, every child, every parent, every "shut-in," every radio preacher, every Christian bends himself to our purpose—to let everyone in the world hear this revolutionizing and saving Gospel at least once!

Two dying doctors found themselves in the same sanitarium. Each thought his case hopeless but each determined to get the other to see that he had a chance to live. One was a psychiatrist afflicted with tuberculosis and the other a surgeon suffering from arthritis. These two men determined to help each other. The surgeon coaxed the psychiatrist into the sun to give him advice, and the psychiatrist demanded that the surgeon leave his wheelchair and get him a pair of crutches. The "dying" men lived almost a score more years!

The war embarrassed some of us to action for Christ. There are days ahead when youth will conquer for Christ . . . even though the triumph may cost blood . . . and taste the sweetness of world-wide victory!

But we cannot be dreamers or impractical idealists. We know that no land army or sea army or air army will swing from militarism to evangelism, but we do know that scores of young men are getting a world vision! We do know that Iowans and Texans and New Yorkers and Californians have come back to America with a new understanding of a world need. We also know that boys who might have dozed through life in some quiet little town will now have spunk enough to undertake world conquest—for God. Young men, we challenge you to God's global "Go," to God's Christian conquest and to God's gigantic world plan!

It is the Gospel of Jesus Christ that frees men from tyranny; that gives men the right to life, liberty and eternal joy; that conquers a world and yet enslaves no one; that writes the only just international policy possible; that infiltrates every sphere of living and leaves every recipient a king as well as a law-abiding citizen. What a Gospel!

Its simple truths are the bedrock of every decent tomorrow; of every postwar respite; of every governmental, economic and spiritual solution.

Young men, it is our solemn duty to carry this converting challenge to every war-sodden corner and crevice of this shrinking globe! Let us begin *now!*

# Heaven's Wonderful Heart Throb

By MERVIN E. ROSELL
Youth Evangelist, Rochester, Minnesota

When in Egypt some years ago among soldiers, J. Stuart Holden asked a husky sergeant in a Highland regiment—a man who was as bright and shining for the Lord as it is possible for a saved soldier to be—how he was brought to Christ. The soldier said: "There is a private in the same company who was converted in Malta. We gave that fellow an awful time. One night, a terribly wet night, he came in very tired and very wet, and before getting into bed he got down to pray. My boots were heavy with wet mud, and I let him have a boot on each side of the head. Next morning I found those boots beautifully polished and standing by my bed. That was his reply to me, and it just broke my heart: I was saved that day."

It is God's wonderful love that will bring your heart to see Calvary.

All the adjectival brilliance of a Demosthenes could never describe the glory of this sentence of superlatives. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The heart throb of a loving God for an erring creation!

All tongues are mute before its majesty. The violin and bass viol dare not vie with one another to describe its extremities, for the initial and final notes of this precious sentence form the chord of eternity. No organ of human making could rival the music of its glorious grace.

That these words should expose the heart of God make them even more sublime. As we try to plumb the depths of this heart throb from heaven, we are blinded by its brilliance and stirred by its splendor and simplicity. How empty we feel before its fullness! Its music masters us. We are paled by its perfection;

affected by its eternity; delivered by its deity; cleansed by its Calvary; awed by its love.

God's love reaches down into the aching void of your heart and sets music ringing and re-echoing in your soul. Only God knows the depths of sorrow through which your feet are dragging. But God knows! How many are the hearts that long for sweet peace, for comfort, for respite from the drowning downpour of tragedy and consequent misery!

Perhaps you are a young man in our great Navy, finding yourself on some strange new shore in a distant land. Mayhap you have decided to discard the teachings of that old Bible which Mother placed in your pack when you left home. Forget what man has to say for a moment and read what God says to each human heart regarding an eternal provision.

Possibly you are an air cadet or an officer facing life and death daily. As you fly above the clouds, lift your heart to the One who came down to become man that you might some day be lifted from these mundane things of earth to be eternally with God.

You may be facing new and tremendous problems in the Army or the Marines. Buck up! Trust God! If you have not found the Burden Bearer, you can never know respite.

Worry, burdens, problems, fear—tragic fear of what the next hour might bring—these are tearing your heart! Oh, the torture and dread anticipation of the soul that has sinned! No, you are not alone. Millions loathe life.

I know you are not a "tenderfoot," but you are a man—and men need God. Do you know what I would tell you, if you would be willing to chat with me for a moment or two? "Oh," you answer, "there's really nothing you could tell me, friend, for I've battled with this problem long, sleepless nights, and I have found no satisfactory solution. I'm through! The whole thing isn't worth the candle." Will you listen to me? You would not stay in darkness had you access to light, nor would you starve had food been provided for you. Let me give you one sentence: "For God so loved *you,* that He gave His only begotten Son, that if *you* will believe on Him *you* shall not perish, *but have everlasting*

*life.*" Certainly a statement such as that would interest any thinking man. Notice every word.

The little word "for" previews every fact from the beginning of God's Book. It explains His dealings with His first creatures in the book of Genesis. It binds this explanatory sentence to the wanderings of God's chosen people of which we read in the second book of the Bible. It writes a cause for Jehovah's tender mercy and grace throughout the entire Old Testament. "For God so loved" tells the "why" of the bloody skins for Adam and Eve; of the pleasing, though gory, lamb on Abel's altar; of the steady stream of blood flowing through the Levitical offerings, the Tabernacle ceremonies and the Temple rites. There are multiplied stories of grace in the meanings of the names of Methuselah, Mephibosheth and others, but we must read John 3:16 to find the reason for such unmerited favor. How often it has been said that "the New Testament is in the Old contained but the Old is by the New explained." The first word of our text seems to bind unmistakably every enigma in the Old Testament to the grace message of the New Testament.

It is unthinkable that man should refer to God as a force in a blindly whirling universe or suppose Him to be anything but the Infinite Personality which He is, yet many are erring thus today. I have at hand a sheaf of papers upon which are written the definitions of God written by the pens of college Y.M.C.A. students. The composite of exposed ignorance on these pages is a sad commentary on the pulpit instruction of our day. God cast us in a mold too big to be satisfied with earthly things and yet we seek satisfaction in some vague force which we couch in theological terminology in a vain endeavor to make God fit our petty, finite idea.

"For *God* so loved." Each of God's names has a meaning and each gives a glorious revelation of His wonderful personality. Let us consider a few of His titles. There is the thought of the Trinity in the name *Elohim,* for it is a plural noun. Unlike the English, the Hebrew language presents the singular, dual (two) and plural (three or more). He is called *Adonai,* which means "ruler, owner, possessor and master." Consequent-

ly, when we call Him "Lord," we acknowledge Him in all these capacities. All Bible scholars revel in the wealth of Jehovistic combinations such as *Jehovah-jireh* (the Lord our provider), *Jehovah-rapha* (the Lord our healer), *Jehovah-nissi* (the Lord our banner), *Jehovah-quadesh* (the Lord our sanctifier), *Jehovah-shalom* (the Lord our peace), *Jehovah-tsidkenu* (the Lord our robe of righteousness), *Jehovah- shammah* (the Lord who is present), *Jehovah-sabaoth* (the Lord of hosts) and that beautifully simple title, *Jehovah-roi* (the Lord our shepherd). He is also *El Elyon* (the most high God), *El Olam* (the everlasting God) and *El Shaddai* (the God who is enough). He is the glorious God who so loved!

It is with fear and trepidation that we endeavor to pen these words regarding this verse called "God's little Bible" lest we should be thought daring to interpret God's love. What language below high heaven dare dissect its meaning? The adjective "broad" cannot describe the span of the heavens with her two septillions of stars, nor can it tell God's love. "Long" cannot contain the millions of minutes in eternity's day, nor can it measure His love. "Deep" cannot plumb the depth of the mighty Atlantic, nor can we expect it to show the depths of God's love. "Great" cannot explain the vastness of desert spaces, nor God's love. "Strong" is not able to determine the stability of a Gibraltar, surely not His love. The word "mighty" was wrung from our lips as we stood again and again below the tremendous cataract of Niagara and saw the heaving vibration of nature's power plant, but how inadequate is that word to describe either the falls or the love of God. "Tender" tries vainly to picture the soft brush of a mother's mature lips across the cheek of the babe (a cheek fashioned by the Hand that lay the sheen on each rose petal) who lies silently sleeping in the crib. If "tender" blushes to describe that scene, it must hide its virtuous head when God calls for an adjective to tell men how He loves. Yet the little word "so" steps in where mightiest adjectives fear to tread. "For God *so* loved."

"Love" is the hub of the Gospel wheel. Love demanded the agonies of the Gethsemane road that paved the bloody way to

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the brow of Golgotha and the door of your heart. Yes, love placed a Cross of mercy on the road to hell so that all who go that way may be directed to heaven. "Love opened wide the door for me—the door that leads to God."

"For God so loved *the world*"—the unlovely, the ungodly, the sinners, the depraved, disobedient creation. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, *while we were yet sinners,* Christ died for us" (Romans 5:6-8).

"Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isaiah 1:4-6). We heartily object to having such a description as Isaiah heaped upon Israel applied to ourselves, yet Galatians 3:22 asserts that "the scripture hath concluded *all* under sin, that the promise by faith of Jesus Christ might be given unto them that believe."

God so loved that He gave. Love *must* give. One cannot love without giving, but how gracious is the God who loves and gives the undeserving eternal life. Though God has dealt with man in various ways during the several dispensations, yet He has always dealt in grace.

Abraham wearily climbed the slope with the love of his life beside him—the man-child that God had given him. No doubt the lad was mystified as he noted the absence of an animal to sacrifice. One supposes that he must have pleaded for an explanation as that heavy-hearted father laid him across the altar and raised the knife of sacrifice to slay him. In that hour Abraham gave an only son. Of course, God provided a substitute, but Isaac was already given in the heart of Abraham.

It tore the heart of Jacob to give permission to let Benjamin go down into Egypt after he had seemingly lost one beloved son. Ah, how well some mothers and fathers remember how their hearts ached when Johnny held them in his strong young arms and kissed the tears away as he said, "Good-bye, folks. I trust you can be proud of me as a brave soldier whether I live or die." Yes, you remember right well that day! And that love prays unceasingly for the son who was given!

The wee boy walked beside his father during the dusk of the evening when suddenly he queried, "Daddy, why is there a star in the window across the street?" The answer came solemnly from the father's lips. "They gave a son, my boy, to die on the battlefied." "But there's another in that window, and that!" cried the boy. While the father was explaining to the boy that each home with a star in the window had given a son, the lad looked into the dusky evening sky and shouted, "Oh, Daddy, look! God has a star in His window. He must have given a Son, too!" And so He did.

God gave Christ in order that "whosoever believeth in him should not perish." Perhaps we might better say ". . . believeth *on* him," for the Greek reads literally, ". . . believeth *into* him." In order to reach the top of that marvelous structure we call "Radio City," we must trust an elevator enough to step into it, or, in other words, we must have faith in that elevator to the extent that we are willing to step *onto* the lift. Any amount of facts that we might believe about that elevator would not be sufficient to raise us to the desired level. Such an active faith in the Son of God actually places one in Christ.

An old grandfather who had been plowing with a "walking plow" suddenly stooped to pick up a little square of paper that had been turned up in the furrow by the shining blade. Though none of his education had been received in American schools, he had early learned most of the common English words. He slowly pondered the printed page: "For God so loved the world . . . [he had never had time for godly things in his busy years of the past] . . . that he gave his only begotten Son . . . [strange, How sacred this paper and its writings seemed with the Name of

God in the sentence] . . . that . . . [here was a word new to Grandfather] . . . w-h-o-s-o-e-v-e-r . . . believeth in him should not perish, but have everlasting life." As he puzzled over that strange-looking word, his grandson Jimmy passed near the edge of the field on the way to school. "Jimmy, come here!" shouted Grandfather, and the boy came running. At the old man's request the boy read the verse with the rapidity of youthful memory well trained in the Sunday school. "Hold on, my boy," cautioned the elderly gentleman, "Grandpa is old and slow to hear. Read it carefully, for it seems to be important." In measured tones it came again from confident lips that clipped off the last word as the boy dashed down the furrow at the call of the distant school bell. "Oh, Jimmy!" shouted the old farmer, "what does that long word 'whosoever' mean?" As Jimmy leaped the fence he cupped his hand over his lips and called back, "Oh, that means you or me or anybody else, Grandpa!" Bowed was the head that read it now. "For God so loved the world, that he gave his only begotten Son, that [if you or me or anybody else] believeth in him [he] should not perish, but have everlasting life" . . . "Oh, God, if that includes an old sinner such as I have been, please accept me, for I do believe from the very depths of this wicked old heart," was the prayer God heard as He looked down upon a form bent close to the earth from which it was made.

Second Peter 3:9 asserts that "[God] is . . . not willing that any should *perish* . . ." "Perish" is a word of a thousand tragedies. God saves to the uttermost in order that we should never perish . . . perish as a thirsty soul on the deserts of eternity . . . as a hungry heart in the pantries of perdition . . . as an ant beneath a steam roller . . . as cattle tethered in a burning barn . . . God changes that eternal "perish" to an eternal "cherish" when He says, "But have everlasting life." "But"—what a word of surprises! "Life"—"For to me to *live* is Christ." The majestic sentence is like an organ vibrating with the brilliance of creative throbbing as the Master touches its heart.

This story has been told of that majestic old organ of Freiburg. The day it was assembled it was acknowledged the choice instrument of the age and was guarded scrupulously by the chapel

custodian. This caretaker was aroused one day by the sound of his door-knocker and upon opening the door was accosted by a weary stranger covered with the dust of travel. This stranger was not seeking food or shelter, but rather the traveler was presumptuously asking the privilege of touching the marvelous Freiburg organ. The custodian raised faithful hands in horror and explained, "Only masters are allowed to play this instrument. If I should permit your hands to soil its keys I should lose my position and my honor!" Tear-wet eyes pleaded nobly with the heart of the man who held the organ's key, and he finally yielded with this warning: "Tell no one that such unknown fingers as yours ever swept those keys." They shuffled quietly to the organ and the stranger slipped to the seat with surprising ease. His fingers floated passionately above the manuals as the custodian busily began his dusting. Not long did he move the duster, for suddenly the organ sang like a bird released after long confinement—for those sensitive fingers were running above ivory and black manuals and stops, weaving a melody that held the caretaker entranced. Moments—musical moments—spun by, painting the sunsets of every season till the soul of an artist lay exhausted and satisfied in the muffled re-echo of the last vibration. The player's ears called his eyes from the beloved instrument to a penitent figure kneeling beside him. Tear-dimmed eyes spoke a question that lips tried to frame: "Who are you?" The artist answered, "It matters little. My name is Mendelssohn." "But you are surely not the great Mendelssohn!" cried the contrite custodian. "Oh, what have I done! I have tried to keep the master of the organ from this instrument. Forgive me, oh, forgive me!"

Friend, have you kept the Master from your heartstrings? Have you prohibited His touching the organ of your soul? The day Christ touches the manuals of your life, you will know the thrill and the throb of a song that never ends.

Now my days are filled with gladness,
Since the Saviour took control,
And my nights have lost their sadness
As the happy moments roll,

For the Master touched my heartstrings,
And He drew from them a song,
and He drew from them a song,
'Tis the glory song of ages—
Thrills me—all day long.

—*M.E.R.*

# Christian Liberty and Love

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TEXT: I Corinthians 8:1-13.

The Book of First Corinthians was written by the Apostle Paul after he had visited Corinth and had preached in that city, which was so given up to licentiousness and to loose living and to idolatry as well. After he had left that city, where he had preached the Gospel and had won many converts to the Lord Jesus Christ, he wrote this letter to them. Word had been brought to him in the meantime that things were wrong in the church of Corinth and many things needed to be corrected. The apostle proceeds to take up these matters one by one. He deals with such matters as divisions, outbreaking sin, disorders at the Lord's table, the celebration of the Lord's Supper and various doctrinal matters such as the Resurrection. Some were denying the fact of the resurrection of the body. The Corinthians had apparently sent him three questions—three specific questions which were perplexing them—and he takes up these three questions in order and gives the answer to each one.

The first question pertains to marriage. They were not quite sure just what was God's mind in regard to this subject. He answers that question in chapter 7 which, you notice, begins, "Now concerning the things whereof ye wrote unto me." Then he goes on and takes up the question of marriage, divorce and related matters. Chapter 8 begins, "Now as touching things offered unto idols," and in it the apostle deals with that matter. Evidently their second question was about meat that had been sacrificed to idols of which there were an abundance in the city of Corinth. It was a common practice for the people of that city to offer their meat, their food, to an idol before they ate, and they did not know whether it was right to eat that

meat or not. Perhaps such meat was sold in the butcher shops or the shambles as they are called here.

"Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Corinthians 8:1-13).

They—these Corinthian Christians—were perplexed as to how they should proceed and they wanted instruction in the matter. The Apostle Paul takes this opportunity to deal not only with meat offered in sacrifice to these evil idols, but with the whole realm of Christian liberty and its limitations. We find that he devotes four chapters to that matter—chapters 8, 9, 10 and 11. Then their third question, which was in regard

to spirtual gifts, he answers in the next three chapters, namely, chapters 12, 13 and 14.

It is chapter 8 which we shall now consider. Here Paul takes up the beginning of the treatment in answer to the question with regard to Christian liberty, dealing specifically with the matter of eating food offered to idols, but applying the broad principle of Christian liberty, and its limitations, too.

Now, I take it that you are a Christian. You have been to Calvary. You have had your sins forgiven. You know the Lord Jesus Christ as your personal Saviour. You have accepted Him for yourself and you have heard His blessed voice saying to you, "Thy sins which were many, are all washed away." Now then, Christ came into your heart when you received Him as yours. Did you find that you were delivered from things that had kept you in bondage before that time? You were delivered, were you not? Before that, you and I had been in bondage to sin. You know when young folk start to sin they usually have an idea that they can go so far and then stop. They think that they are going to use the pleasures of sin, or use sin to bring pleasure and satisfaction to themselves and to their appetites. They are going to be the masters and sin is going to be the servant; but before long they find out that the positions are exactly reversed. Instead of sin being the servant and they being the masters, they find that they are the servants and sin is the master. And it is not long before sin is on the throne and they are groveling slaves in his power. Did you find out that tremendous truth before you knew Christ as your Saviour? I dare say you did; and then Christ came, and you received Him. You unlocked the door of your heart, threw it wide open and bade Him come in and take control of your life. You then found that He released you from the grip of sin. Now I am not talking about sinless perfection. I am talking about freedom from the grip and the domination of sin—a freedom which is the privilege of every Christian. You found you had a liberty that you never had known before, the shackles of sin fell off and you were no longer a slave to sin and the

author of sin. And you rejoiced, did you not? Perhaps you discovered it was no use trying to win the favor of God by doing various things and by being bound by certain rules and ceremonies and forms and systems. You found you were not pleasing God at all in those things. God wants your heart, and when you gave Him your heart, you found that you were released from the bondage of the forms, the ceremonies and the systems to which you have previously been accustomed, and you rejoiced in your Christian liberty. Oh, how I rejoiced when I found that I was free! I proved, too, that what the Lord Jesus said was true, "If the Son . . . shall make you free, ye shall be free indeed." We rejoiced in that truth and we still rejoice. But we must understand what is meant by Christian liberty. We must understand that there are limitations in Christian living. We must understand that when the Lord set us free, He did not set us free to do as we pleased, but rather, He set us free to do as He pleased. That is what the eighth chapter of First Corinthians is written about—the limitations of this grand thing that we all enjoy, namely, Christian liberty.

In the first six verses of this chapter we are told by the Apostle Paul, who is writing by the Spirit of God, that we Christian believers, we who have been set free, know much about spiritual truth. Surely the truth is taught us in the meetings of the Winona Lake Bible Conference. We know a great deal about spiritual truth, do we not? And we rejoice in it, and we thank God for it. We thank God that He has opened up His Word to us and that the Spirit of God has taken the things of Christ that are written in the Word and has shown them to us. We rejoice in the spiritual knowledge that we possess—knowledge which God has given to us by His grace.

We read in the first verse, "We know that we all have knowledge." Now what does knowledge do? "Knowledge puffeth up," but love builds up: it "edifieth." A soap bubble is a good illustration of the word "puff." A soap bubble is simply puffed up, is it not? It is simply blown up with air. Do you want

to be the kind of Christian that is puffed up? Blown up with your own importance, blown up with your own knowledge, puffed up with satisfaction because you know a great many truths? This is what Paul is talking about; he said that all that knowledge does, if it is just knowledge and nothing else, is to puff you up. Certainly, we do not want to be soap bubbles; we do not want to be puffed up Christians. But what does love do? Love does not puff up; love builds up. Oh, what a difference between that which is merely blown up with hot air and that which is based upon a strong, solid foundation!

You know that there are many foolish ideas in peoples' minds about love. I have been married a while; I know something about human love. Suppose I go home and tell my wife that I love her and that I love the children, but do not give my wife any money to buy groceries, do not bother to pay the rent and do not care whether she and the children have clothes to wear or not, but I still insist that I love her. You could not blame her if, after the first hundred times I told her I loved her and then failed to give her any money to run the house, she began to question the sincerity of my love, could you? She would be thinking to herself, "Well, it sounds good. It sounds all right, but where is the proof of it? If he loves me the way he tells me he does, why doesn't he make some provision for me and the children?" We talk about love, but what is love? Love is a concern for the welfare of the one you profess to love—a deep concern. We are exhorted in the Word of God over and over again to love our brother in Christ; to love those who have a common faith with us in the Lord Jesus; to love those who along with us are children of the living God. And we profess—if we were asked we would say—that we do love the children of God. Do we? If we really love our fellow Christians, we will be deeply concerned about their welfare.

Then again, we are told that we are to love the souls of men, those who are unsaved, and we are to be deeply concerned about the welfare of those who are out of Christ. We say that we do love the souls of men, but do we? Do we really? Now, this

is what Paul meant. As believers we have received a priceless heritage from the Lord and that priceless heritage is Christian liberty. It is something that we cling to. It is something that we do not want to give up. It is something that we do not intend to give up, because God gives it to us. He has set us free and He has given us a joy in our hearts that nothing else can produce. Because of this we love and honor the Lord Jesus Christ in all our conduct, in all our life. But He has also given us a responsibility, and that responsibility is to love our fellow Christians, and to love the souls of men. We must exercise our Christian liberty in view of our responsibility to love our fellow Christians and the souls of men who are still lost.

Paul says that "we know that we all have knowledge," and that knowledge puffs up but love builds up. And speaking of knowledge, "if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." No matter how much knowledge we have, none of us has a perfect knowledge about anything, so what is there to be puffed up about? There is much yet to be possessed in the realm of knowledge by every one of us, so there is nothing for us to be proud about. As a matter of fact, why should we be proud of what we merely have received? If we have knowledge, we simply have received it from the Lord, but even so, we do not know anything as we ought to know or the way we shall know it. "But if any man love God, the same is known of Him." In other words, to love is much better than to know. "To obey is better than sacrifice," we are told in the Old Testament Scripture; and here we are told that to love God is much better than to know spiritual truths. It is possible for me to sit at the feet of great teachers and hear the Word of God unfolded day after day after day, for weeks and months and years, so that I know the doctrines of the Word of God backward and forward. It is possible for me to acquire all that knowledge and yet fail to love God in my heart. That is what the Apostle Paul is talking about.

"As concerning therefore the eating of those things that are offered in sacrifice unto idols," Paul says we know three things

in particular. First of all, we know that an idol is nothing at all; it is just merely a piece of clay or stone or wood or whatever substance it may happen to be made of. It is not anything real in the spiritual realm; it is only a piece of material. We know that, and we know "that there is none other God but one." These idols are nothing, and furthermore, we know that there is only one Lord, and that Lord is Jesus Christ. Verse 6 reads, "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Now we as instructed Christians know that, we know that there is only one God. We know that the idol is nothing. We know that there is just one Lord and that He is Jesus Christ.

But notice now the first word of verse 7: "Howbeit." What does this mean? It means that there is something to lay over against what you have just been reading. One thing is true; however, something else is also true, and while we hold onto the one, we must not forget the other. You remember Romans 6:23, "For the wages of sin is death." That is a tremendous truth. It is a truth that never ceases to be true, a truth that is eternal from past eternity to coming eternity—"The wages of sin is death"—but, says God, while you hold onto that truth and remember it as one of the eternal verities, here is something else to lay over against it. It is something that will nullify the power of that first truth if you will but receive it: "But the gift of God is eternal life through Jesus Christ our Lord." Here we have something not precisely the same, but yet similar to it. In fact, the word "but" is not used in the English translation, but the equivalent is used, "howbeit." We know all these things that are mentioned in the first six verses. We are instructed Christians, if you please. "Howbeit there is not in every man that knowledge." Not every Christian is as well taught as you are. Not every Christian is as well taught as I am. There are many Christians who do not know the spiritual truth which is our privilege to know, and we must consider that in all we do.

Now take the seventh verse as a whole: "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled." In other words, there were some Christians in the city of Corinth in the first century A.D., who had not yet learned that an idol is nothing but a lump of material. They thought that it was a real god, not as great a god by any means as the God of heaven, the Father of our Lord Jesus Christ, but they thought that it was important and that through sacrifice to the idol the food had been defiled. If they ate such food, their consciences were injured because they had a conscience about the matter. You see? Perhaps they had a conscience about it because their conscience was weak. They did not have as much knowledge as they might have, to be sure. You must consider the conscience of your fellow Christian, even though you say to yourself that if he knew the Bible better, he would not have a conscience about that thing and would not be bothered about it. "Oh," you say, "must I consider the prejudices of my fellow believers?" Well, nobody said anything about prejudices. We are talking about consciences now, not prejudices. Prejudice judges the thing beforehand, but conscience feels that it is wrong to do. Now, maybe it is not wrong to do for those who know better, but it is wrong to do for the man who thinks it is wrong, for whatsoever is not of faith is sin. You see? And so you and I find that our Christian liberty, priceless though it is, is circumscribed by the consciences of our fellow Christians, and if we really have love in our hearts for our fellow Christians, we will give up those things that perhaps we might enjoy otherwise, simply that we may not wound their conscience and cause them to suffer.

But we are getting to the end of our chapter now. You notice the way Paul concludes the chapter in verse 13, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Paul is saying here, in effect, just this: "I can eat meat that has been offered to an idol and it does not bother my conscience in the least because I know that the idol is nothing at all but a lump of material

substance, and the ceremony of offering the meat to the idol has not done any damage to the meat. It is still nourishing food and I can eat it and thank God for it; I can get strength from it and be benefited by eating it. But, if my eating that meat is going to make some weak fellow Christian stumble I will not touch meat as long as I live." Now, that is giving up a great deal. Some of you are going to say, "That's all right, talking about idols that way, because people in the United States of America don't worship idols." That is true.

But now I want to talk about something that people in the United States of America do do, and some of you may not like what I say. The specific thing I want to talk about is smoking, a much debated pleasure, so called. I may be able to prove to my own satisfaction that smoking does me no harm, especially if I do not inhale it, and I may go to doctors who tell me that I will get some benefit. Smoking, I am told, may do me more harm, but it will do me more good in another way, so the harm is counterbalanced. And so, I satisfy myself that it is perfectly all right for me to smoke. You see? Or should I say that it *might* be possible, but I do not believe it! It *might* be possible for me to persuade myself to that effect. Now wait a minute. Even though I can persuade myself, even though I have documentation to the effect that smoking will do me no harm but rather some good, I must before I take a smoke, consider the effect on my fellow Christians and all the world about me, and when I do that, you know what it is going to do? It is going to cause me to leave the cigarette, cigar and pipe alone, because as soon as I begin smoking, some fellow Christian is going to see me and is going to say, "What, a teacher of the Moody Bible Institute? If he can do it, so can I." And he begins smoking, and perhaps it leads him into things that are far worse than smoking, and brings disgrace upon the Name of Christ.

"Oh," you say, "that is pretty far fetched, isn't it?" I am going to tell you a little story. I heard this story years ago and it has never left my memory. There was a young fellow, a boy who had grown up in a certain church, and he had a profound regard for the pastor of that church. After a while, he dropped

out of the fellowship of the church and drifted away. Everybody seemed to lose track of him. What had become of this young man? Nobody seemed to know. Years passed. One day a call came to the minister to go to a certain place to visit a man who was dying, I believe, or was, at least, seriously ill. After having lived a life of licentiousness, the man was in a terrible condition. The minister went to his bedside, and as he looked at the man who lay in the bed, he recognized the boy who had been in his church years ago, now grown old. The minister was shocked as he looked at this man, and saw the condition that he was in—not only his physical condition but also his spiritual condition. He started back and then he called him by name and said, "How did you get into a condition like this?" "Well," said the young man, "I'm sorry to say it, but you started me on the downward way." "I did?" queried the minister, aghast. "Yes, sir," said the other. "I'll tell you how it was. One day, as I was walking along the street, I saw you come out of a building and come down the steps of the building. And as you were walking down the steps, you were puffing on a cigar and I said to myself, 'What, the pastor of the church? If he can smoke, I can too.' So, I took up smoking, but the next step was something worse, and it went from one thing to another until I came to the condition in which you see me today. But the *first thing* was the smoking."

O, beloved, do you see what I mean? You and I as Christian believers must be very careful indeed of our conduct, for our fellow Christians are watching us, especially those who are less informed regarding spiritual truth than we are. They are not only watching us, but they are very apt to copy us, and it behooves us in love to accept the truth of God and walk in His ways. May God help us to do so.

# Vision of Values

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TEXT: *"For mine eyes have seen the King"* (Isaiah 6:5)

The contrasts involved in basic and vital Christian truth, as revealed in Isaiah, chapters 6 and 53, grip the attention and hold the interest of all sincere students of the Bible. These two chapters present the antithetical aspects of the fundamental meaning of Christ as Lord and Redeemer of the human race. In chapter 6 Christ is revealed as the King on the throne, and in chapter 53 He is revealed as the Lamb of God on the Cross; in the one chapter we see His sovereignty, and in the other chapter we see His sufferings; in the one there is disclosed His exaltation, and in the other His humiliation; in the one there is manifested the majesty of Deity, and in the other the stoop of Deity; in the one we see Him as the Paragon of our purity, and in the other we see Him as the Price of our redemption; in the one we see the awfulness of His holiness, and in the other we see the terribleness of sin; in the one there is revealed the glory of God, and in the other the grace of God; in the one we see Deity reigning, and in the other we see Deity dying for the sons and daughters of Adam's race.

This vision of the young prophet, Isaiah, as recorded in chapter 6, was preceded by an experience of deep sorrow. The death of Uzziah, a good king (and who is regarded by some Bible students as the best and the greatest king since the day of Solomon) was a source of great grief and bereavement to Isaiah. The king's counsels with the young prophet had been an unspeakable stay and comfort to him in the midst of his prophetic ministry. No doubt Isaiah felt the loss sustained in the death of the king, as if he had lost a real father. There was quite a vital connec-

tion between the fact of the death of Uzziah and the focus of Isaiah's vision, as recorded in this chapter. Much meaning therefore is probably involved in the statement, "In the year that king Uzziah died." Substantially, someone has said that it takes the tears of a heart-break to wash the dust of doubt out of our spiritual eyes. That was evidently true in the experience of this young prophet. There comes a time in the life of every young person when it is good for him to be left alone, and, by the force of circumstances, be compelled to stand on his own feet, unaided by others. The crutch of human friendship may prevent some from becoming as great as they otherwise would be. No one ever becomes great in moral and spiritual values until he begins to think for himself and stands alone according to the convictions of his own conscience.

But the major fact which occurred on the memorable date of the vision recorded in this chapter was not the death of Uzziah, however important that was in the experience of Isaiah, but the major matters were the vision he had of the Christ and Isaiah's death to his own sin. It was the year that the young prophet died to the sinful principle revealed in his own heart. Experientially, that was a red-letter day in the life of Isaiah, as it is in the life of everyone who shares in a similar experience. And we are to remember that this vision recorded in this chapter was not Isaiah's call to the prophetic office, for he had heard that call and had functioned in that capacity before the day of this vision; but this vision records Isaiah's cleansing, equipping him for a richer ministry for the Lord. It was his vision of God which revealed to him the need of his own heart on this occasion, and only by such a vision does anyone come to realize his deepest need. This vision revealed to the young prophet three unforgettable facts about the Christ.

First, he saw the pre-eminence of Christ. *He* was on a throne, high and lifted up, and was infinitely superior to all other potentates whom Isaiah had ever seen before. This young prophet had at this time a keen realization, as he had never had before, that Christ is King of kings and Lord of lords and Potentate of potentates of all the earth. Christ to him on this occasion stood

apart and alone, and was not to be classified as one among other great prophets, but *He* was the *One* infinitely above all others. Christ is something other than a signboard; *He* is the Way, the Truth and the Life to all the world. It was a vision of this sort evidently which inspired Perronet to write that immortal hymn, *"All Hail the Power of Jesus' Name."* That is the hymn of the heart of all who have seen Him and crowned Him Lord of all.

In the second place, this vision revealed to this young prophet the immanence of Christ, which is expressed by the words, "The whole earth is full of his glory." The whole Temple on that occasion was filled with the awful sense of the presence of God. That is when real worship begins in the house of God. Everything within the Temple is transformed by the glory of God. All of our material adornment of the house of worship has real meaning in proportion as we are made to be aware of the presence of Him who is all and in all. Such intrinsic values are seen only with spiritual eyes, and are never realized by those who see only with the eyes of the flesh, and thus behold only that which is material. The major fact in any place of worship is the conscious presence of the unseen Presence, the Christ. There is an unspeakable thrill in the heart of everyone who becomes aware of this fact in worship. How often are we thus gripped?

In the third place, Isaiah realized the holiness of Deity as never before. The song of the angelic chorus, "Holy, holy, holy, is the Lord of hosts," was a new hymn to the ears of the young prophet. He had never before heard singing after that fashion. Both the music and the message of that memorable hymn lingered with the prophet, doubtless, all the remaining days of his life. What singing that must have been! While our church choirs are not composed of angels, as was this choir, yet the spirit of this kind of singing should be the spirit of every message in song in the place of worship. In comparison to the music of this eventful service, what a mockery of worship is some of the music of our modern age, when both the message and meaning in singing are inarticulate and are thus depleted of all genuine spiritual value. Isaiah would never have been put under conviction by the singing of some of our modern choirs, neither is anyone else.

When vocal gymnastics become the major in church music, then worship gets no inspiration during such a performance. It was not a sermon that revealed to this young man his spiritual need, for we have no record that any sermon was preached in that service, but the message in music disclosed to the worshiper that there were higher heights for him to climb. The whole of the service revealed the glory and holiness of God. It is only in the light of such an experience as that, that anyone sees himself as he is and as he ought to be. Blessed is any service in which revelations of this kind are realized! The young prophet came out of this service completely transformed in his inner life, and the dynamic power thus received enabled him to stand before wicked kings and godless monarchs and proclaim the message of righteousness without fear or favor of any man. Thus are all preachers of the first order.

We are frequently reminded that ours is an age of change. Someone has said that the only unchangeable thing in our age is the constant flux of change, like the changeless change of the flowing water over Niagara Falls. This may sound well and seem to be true if our thinking deals only with matters as they appear on the surface, but such thinking is always superficial. The facts are that the greatest verities of life are not only unchanged but are unchangeable. The form and fashion of our houses have changed, but the foundational facts of a home have not changed and will never change. Veracity, integrity, sobriety, justice, righteousness, love and loyalty will never be effectively substituted by something else. They will abide as long as quality in character has any value or meaning. The changes have to do with the periphery of life and not the intrinsic values at the center of life.

It is well for us to remember also the distinction between the fact and the fashion of a religious experience. Some people become confused in their religious thinking by failing to recognize this distinction. The fact of the experience of the new birth is the same in all persons who have had that experience, but the fashion of that experience may be as varied as the persons involved. The new birth is not one thing to one person and an-

other thing to another person, but the revelation of that experience to the inner consciousness and the manifestation of that experience outwardly may and do differ vastly in the lives of individuals. God does not deal with all persons in the same way, but the awareness of the presence of God in the heart is a fact common to all who have been saved by the grace of God. All saved persons know that as a fact. The fashion of Isaiah's experience, as recorded in this chapter, differs from that of Abraham of Moses or of Paul. But the reality of the presence of God to each of these men was one and the same thing. They all were made to be aware that God was speaking to them. That is the important matter in any religious experience—the fact of God in our heart. And no one has a real religious experience until that matter becomes factual to the individual himself. So the abiding value of this experience to the young prophet, Isaiah, was the fact that he had met Christ and that Christ became the answer to the need of his heart, for He cleansed him from the defilement of his own nature, clarified his vision with respect to the need of the people with whom he was surrounded, and equipped him to be a true prophet of the most high God. These are essentials which have no substitute in any area of our modern Christian life. Without these, we will fail; with these, we are assured victory in our own lives, and our example to others will have genuine meaning of helpfulness.

We have affirmed or implied repeatedly in this message that it was Christ whom Isaiah saw on this occasion. Our Scriptural support for this fact is recorded in John 12:41, "These things said Esaias, when he saw his glory, and spake of him." It was the pre-incarnated Christ who appeared to Isaiah. No one ever sees himself as he really is until he sees himself in the light of what Christ is. When Christ appears to any individual, one of three things usually occurs: that individual will flee from His presence, fight against the light thus received, or fall before the Christ, and cry, "Woe is me! for I am undone; because I am a man of unclean lips." The young prophet on this occasion fell at the feet of the Master, which is the only way by which we receive what we need from the Lord.

The revelations of this vision to that man who lived centuries ago, are substantially the same revelations which come to everyone who thus meets the Man of Galilee. In the first place, there comes a revelation of the uncleanness of the heart of the individual. Such a revelation is a prerequisite to bring one to the Source of help. How grateful we ought to be for such discovery of our need! Without the awareness of our need, we would remain in the bondage of sin for all time, and thus be unfit for the fellowship of the Holy One for all eternity.

In the second place, this vision brought Isaiah to an honest confession of his need. That is always vitally important in our quest for God and righteousness. It is the only way by which we can receive the grace of salvation. Multitudes fail at this very point: they are unwilling to acknowledge the sinfulness of their heart. A full, honest and outright confession of his own failure and need is not an easy thing for anyone to make. It is usually about the last thing that most church members are willing to do. We have often thought that it seems to be easier for the sinner to confess his sins, than for the church member to confess his sin. This young prophet was a follower of the Lord, and he had preached messages for the correction of the church of that day, but he discovered on this occasion that his own heart needed to be cleansed, according to his own confession, and his example of a speedy confession is one worthy of emulation by all who are thus aware of their need. This matter of confession is God's inexplorable law by which we arrive at the place of spiritual victory. There is no other way into the experience desired.

This honest confession on the part of the prophet brought an immediate response from one of the angelic messengers. He placed a "live coal," which was symbolic of the heart, upon the prophet's lips ,and said, "Thine iniquity is taken away, and thy sin purged." Such speedy responses from the Throne of grace usually follow when the human conditions are fully met. The time element in obtaining any experience of saving grace is conditioned by the one who is seeking. God's time is always *Now.*

Then following this experience the prophet's eyes were opened to see the need of the people about him; their need was the same as was his. He did not become a fault-finder of the people, but he received spiritual discernment which enabled him to realize the condition of the people to whom he was sent to minister. That is a matter of first importance in the life of anyone who proposes to be a religious leader of the people. A shallow diagnosis of the need of the human heart usually results in the offer of a superficial remedy. The black turpitude of sin inherited by every human being is removed only by the provisions made on the Cross of Calvary. No one less than the Maker of the soul is great enough to refashion it into the likeness of its Maker. It took the death of Christ to remove the disease of sin, and that provision is the good news of the Gospel.

Again the ears of the prophet were opened to hear the call of God, "Whom shall I send?" This was not his call to his prophetic office, but to a special field of ministry. Everyone who has heard and heeded the voice of God with respect to his own heart's need, will ere long hear that same voice saying, "Who will go?" It may not be to the mission field in lands afar, but some task of "Gathering with Him" will be shown to every obedient child of God. "He that gathereth not with me scattereth abroad"—so said the Master.

The grand climax resulting from the vision recorded in this chapter was the answer by the young prophet, "Here am I; send me." He offered himself, and, in the making of that offer, all that he possessed was involved. No possession we have which may be offered to the Lord will be credited to our account by the Registrar of eternity, so long as we withhold our very selfhood from the channel of His service. No deception is so fatal to the soul as that of believing that one may purchase a passport into the City Eternal by some gift which may be made to a worthy cause. We do not go into the kingdom of God here, or hereafter, by any gift of ours, but we shall enter into that kingdom only by the grace of God, bestowed only upon those who have yielded themselves to His will, saying, "Here am I; send me."

To see ourselves in the light of what *He* is, and then go in quest for the transformation *He* has provided, until we have been fashioned into the likeness of Himself; and then to see the need of the world and go in conquest of it for righteousness, for His Name's sake—that is the meaning and mission of life registered to His level for us. "For mine eyes have seen the King . . . Here am I; send me."

# More Than Conquerors

By LT. COL. URVEN V. WHITE
Command Chaplain, Troop Carrier Command, Stout Field, Indianapolis, Indiana

Long before the Government knew I was going to be a soldier, I knelt one day under Dr. William Ward Ayer's ministry and was given a commission as a minister; that commission still stands, in my estimation, paramount to anything that the Government might give to me, because that first commission was given me by the King of kings.

Dr. Palmer Muntz wrote me and said, "Can you come to Winona some day when it is convenient and what will your theme be?" I said, "Well, Lord, I wonder what I should speak about." Then the thought came into my mind: give them a message on what it means to be "More than Conquerors." I trust that this message will challenge you in your thinking and guide you in the things of God far into the weeks and months and years. A chaplain has an interesting task. I wish to speak to you as a chaplain because my work illustrates the work of all chaplains—work which demands loyalty to both God and country.

We sing America, a prayer to God. This nation still has inscribed upon its coins "In God We Trust." This country of ours has its faults. I know that we are not all what we ought to be in the sight of God, but then, there is no nation under God that so met the national emergency and made the provision for the spiritual welfare of its enlisted men as your nation has made in the last few years. The Government does not spend thoughtlessly nor carelessly; but, recognizing spiritual need, commissioned chaplains as witnesses for God to serve with the Armed Forces. When I was called as a Baptist preacher from the church I loved and the people I served, I did not answer the call with a great deal of joy and anticipation. It was much easier to stay but I was called as were thousands of other chaplains to leave

loved ones and home to bring a message to men and women of the Armed Forces.

The conferences this summer have been a real inspiration to me. Winona Lake is a bit of paradise. On this day of rumored peace, I want to be one small voice raised to say, "This is a day to thank God. This is a day for purification of our souls, not celebration." This is a place where we feel the presence of God and realize our responsibility to carry on where others have left off. This Billy Sunday Tabernacle stands as a reminder of great faith in God and the accomplishment of men who worked together for Christ and His kingdom. At Marfa, Texas, I learned much of that godly man, Dr. Truett, great old saint and idol of the cowboys. The place when he one day gathered a group of cowboys together at Piasano and preached to them is now a great conference assembly ground in West Texas, a blessing to all who gather there. I leave here to go to our Northern Baptist Assembly at Green Lake, Wisconsin, with a message to pastors to help them better understand the servicemen—these are some of the rewarding experiences of the chaplaincy.

I want to make a few preliminary remarks before I begin my message. How many of you have boys in the Service? Will you stand? Remain standing just a minute. I have been with the boys in the camps and on the march. I know what the boys are thinking and I believe there is something they want me to say to you just now—three things. Will you remember them?

The first is, write him a great many letters. If you could stand in the mail line and listen to the boys as they watch and long for a word from home, perchance see others get letters but none for them, you would understand there is nothing quite so important as a little line from home. Write him a letter, will you?

The second thing is, have confidence in him. You hear many bad things about the boys in the Service, but I tell you there are not many bad boys in the Army. There are some weak and some careless but not many bad boys. Have confidence in him, even though you do not quite understand him sometimes. That brings me to the third point which is, pray for him. If you could listen as the chaplain listens to the stories of sin and temptation, you

would pray for him. Oh, have you forgotten your boy before the Throne? He needs your prayers, and your prayer may be the thing he feels above all else. Thank you; God bless you; be seated.

Now to our theme, "More Than Conquerors." For our message out of God's Word to our hearts on the eve of V-J Day, I shall read from the eighth chapter of the great book of Romans, verses 35 through 39:

> "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

Conquerors! Today thousands are waiting to begin an orgy of celebration because the war is finally over, that thing for which we as Christians longed and prayed for with agony of soul.

The speaker will be one of many who will, in coming months, take off the uniform and go back into civilian clothes. You will find that not many of our boys called into the Army were military minded, but they had a job to do and they did it. In 1941 our Nipponese enemies looked at us, not as we might be, but as we were, and what they saw looked very weak from the military standpoint. They looked at an Army of 264,000, a National Guard of 241,000, a Marine Corps of 30,000, a Navy of 150,000 with a reserve of 55,000, a few planes and little equipment. We had so little with which to defend ourselves that they looked at our fair land with greed and hate. They reasoned that we might stand for a time but it would be only a short while until we would go down. I say to you, they looked at what we were, and what they did not surmise was what could be accomplished. They did not know the capacity of spirit that was aroused by the stunning blow struck on us by the attack on Pearl Harbor. We loved our luxury, we loved our ease. We were not a military nation. But we had a job to do—we had to grow strong as a military power.

Thank God for the Navy which, though small, listened to its Commanding Officers and dared to go where it was needed through the seven seas, our first line of defense. I went in as an Infantry chaplain and was transferred to the Air Corps when the Air Corps began to grow. The Infantry! They are a great bunch of men. Remember when those fellows came home on furlough? You hardly knew them, did you? Three months, six months in the Infantry changed and developed the men. The Paratroopers, first into the battle zone, were flown in by the Troop Carrier Command, from whose transport planes the Airborne Infantry or the Paratroopers dropped on the D zone to hold strategic positions while the Infantry moved up. Then there was the Bomber Command, a well-organized group whose mission was to drop the bombs on selected targets. Every man with a job to do, in the air or on the ground, on the water or pounding a typewriter in some office, each in his place, each giving his best!

In my assignment with the Bomber Command, I had some heart-breaking experiences. We would watch them go out in perfect formation, after we had been with them during briefing for prayer, counsel and encouragement. Then came the long wait, as we looked for them to come back. When we first started bombing, we suffered terrific losses. It was almost more than we could stand when the group of fellows came back into the barracks and saw the empty beds and the things that belonged to the boys who would never come back. And then it was the chaplain's cruel task to explain to these fellows that it must be. The boys grieved when they had to break up the ground crews and be sent to new groups, to break in all over again. They could not forget their buddies who did not come back or were prisoners or were in a grave on foreign soil—with not even a farewell tribute.

A young sergeant came to me one day; he was nervously smoking a cigarette. When I asked "How are you?" he replied "Not good." "Eddie, what's the matter," I asked and he replied, "Chaplain, I'm scared." "Why, Eddie," I said, "I can't understand that; you already have proven yourself on several missions. What

do you mean, scared?" He said, "They've busted up our crew and I'm going out with a green bunch. Chaplain, I tell you if I were going out with the old group, I wouldn't be afraid, but with a new group it's awful." I said, "There is a Friend who will go with you if you ask Him to. His Name is Jesus Christ and He goes in the hearts of everyone who will let Him." We knelt together and the Saviour came into his heart. Then taking Christ with him, he went to the task of flying in that lonely position of tail gunner—unafraid. I went down to the line to see him off; he was all smiles. Eddie came back, some of them did not, but he will never be the same. He had talked with God.

I tell you there have been more fellows who have talked with God in the last three or four years than ever would have talked with Him, had they stayed at home. Air Force men know that Air Supremacy is a terrific weapon, and God is a great ally. Other allies, such as the Russian nation, have been a great force and a great assistance, but God is out there and men with their wings know it. Men like the young American flier of the RCAF, Lt. John Gillespie Magee, who at the age of nineteen years wrote this classic expression of courage and faith, the original manuscript of which was recently exhibited in the library of Congress:

HIGH FLIGHT

By Lt. John Gillespie Magee, Jr.

Oh, I have slipped the surly bonds of earth
And danced the skies on laughter—silvered wings,
Sunward I've climbed and joined the tumbling mirth
Of sun-split clouds—and done a hundred things
You have not dreamed of—wheeled and soared and swung
High in the sunlit silence. Hov'ring there
I've chased the shouting wind along and flung
My eager craft through footless halls of air.
Up, up the long, delirious, burning blue
I've topped the wind-swept heights with easy grace
Where never lark, or even eagle flew.
And, while with silent, lifting mind I've trod
The high, untrespassed sanctity of space,
Put out my hand, and touched the face of God.

The result of the experiments of all the ages has been given to us just now to use for a purpose of horrible destruction or

great blessing. We are conquerors, by unequaled military might. What has made us conquerors? I will tell you three things which to me are important:

In the first place, we had great plans. There was no small planning on the part of the War Department, but great plans for training men and testing equipment. I have flown all over these United States and noted the air fields. Just recently I have come from the South where I could see the great planning that resulted in the gigantic camps, greater than those in other parts of the country. This planning on such a great scale, both by civilian workers and military strategists, hastened our victory.

In the second place, we used all the available skills that any man might have for one purpose: Winning the war! It has been a complete dedication of the men and women to the job that had to be done. Those who tried sabotage on our war effort got pretty rough treatment. When a soldier takes the oath of allegiance, he had better live up to it if he wants to keep out of trouble in the Army. Fellow workers, when you take the pledge of loyalty you had better go all the way and get the job done. The GI will not respect those who shirk. We all realized that. Work and sacrifice become the order of the day. Hats off to the Army in overalls as well as the man in uniform!

In the third place there was a sense of mission. I think this is well illustrated by a story told me by a young captain in England. It was connected with their perilous trip over the stormy north Atlantic and their landing in Scotland.

They were chased by a submarine, and it looked as if they would never make shore. It seemed almost miraculous the way things intervened and they were able to dock safely. They came on shore carrying their bags. One young lieutenant said, "Boy, oh, boy, we were almost lost last night. I never thought we'd make it. Tonight I celebrate and will I get drunk!" When the young lieutenant colonel in charge of the detachment of fliers, so badly needed as replacements, heard that statement, he called to some of his fellows. "Come over here," he said, and gathered the forty or fifty men around him. Then he said quietly, "Men, you know me; I'm not much of a Christian. I don't live as well

as I know I ought to live. All you fellows know me pretty well, for we trained together through the months, but fellows, I heard what the lieutenant just now said. I don't think this is a time for celebration. I think we all ought to be thankful to Almighty God that He pulled us through, and I believe He would not have pulled us through if He did not have a job for us. Men will you remove your hats and join with me in a word of prayer?" This young captain said to me, "Chaplain I've heard many eloquent prayers and I've heard many great sermons, but," he continued, with the tears streaming down his cheeks, "this young lieutenant colonel prayed like no one I have ever heard. Tears were in everyone's eyes that day on the dock as he prayed, 'O God, You want us to do a job. You brought us from home to do it. Lord, give us the courage to do it like You want it done and get this nasty job over with and take us back home again!"

You may have wondered why the men of the Eighth Air Force made such a marvelous record. When the invasion actually came, the Infantry found the bombing job so thoroughly done that they marveled at the greatness of the task which the Eighth Air Force was able to accomplish. This sense of mission is the answer. I know the fellows who flew the B 17's. I was the chaplain of the Second Bomber Division. I prayed with them; served them communion; helped to take their broken bodies from the planes that come back so badly shot up that we thought they would never make the field; but they did. They were a great gang, that Eighth Air Force. They were dedicated to their mission. They were conquerors on V-E Day.

The same thing can be said of the group in the Pacific—Army, Navy and Air Force. Conquerors they are! You can stand and sing *The Star Spangled Banner* and be proud of it; yes, proud of what it represents. Today, anywhere, you can be proud to be known as an American. GI Joe in foreign lands is the envy of millions of people. You can speak with authority if an American. I'm proud of it, too. But, in that very fact there is a great danger. We do not want to be just conquerors— we want to be *more than conquerors!*

It is not only on the fields of battle that one lives in conflict; there is conflict in the hearts and minds of the people of this nation and all the nations of the world. This is the great spiritual battle being fought day by day: Is Christian love winning over hate in our hearts? Or is might and military power to take precedence and be the governing force of this world? Are we to depend on our military forces, fine though they may be, to preserve our great traditions—traditions that this government was founded upon by our forefathers? Are we to depend upon our Army and our Air Force and our Navy to keep us great? Does might make right in 1945? If so, we may be conquerors, but we are a lost nation unless we can find a better way than great armed forces. To conquer is not enough—we must be "more than conquerors."

There are two courses open to us. The first is to treat our enemies just as they treated us. Put them into concentration camps—subject them to the same kind of treatment they gave to the peoples over which they had control. Yes, give to our enemies a dose of a concentration camp. Some of our commentators say that would be good for them—give them the torture they deserve. We cannot subscribe to that as citizens of a Christian nation. But the American people are too fine in their leadership. They do not want to dominate by subjecting others. The Four Freedoms signify a lofty motive we must strive to attain for the world.

Here is the other extreme. "Let's just forget it now that the war is over. Demand no just punishments for those who broke all laws of decency. Let's call it quits!" This is an easy way of settlement but it has no sure foundation. I am opposed to that. To one who has watched the agony of soul and body caused by the holocaust of war it can be no easy thing to say, "Let's call it quits."

I believe that between the two extremes is a middle path—a Christian justice. God can direct our lives and our thinking and our planning so as to make this the kind of peace that it ought to be. But it can come only by following the Prince of Peace. He is coming again, to rule and to reign. I have loved and taught

that truth all down through these years. Until He comes, our leaders must pray as Solomon of old, for wisdom to govern the people. There can be no lasting peace while Christ is rejected. But there can be a prolonged peace. There must not be the paying of this price every twenty-five years. There can be a basis of Christian justice, if nations will apply the Golden Rule.

Let me outline to you very briefly what I think Christian justice might have for V-J Day, also what it might have had for V-E Day which is already past.

In the first place, we must believe that love and loyalty are stronger than fear and hate, and that we can go on to higher and better things. Fear and hate are great forces. Oh, the dread and terror of listening, after the air raid sounds, for the bombers to come over—to wonder if they may be looking for me! To know that if they missed me, it was only because God still had a job for me to do. Also, the fury, the dread, the terror of things that you cannot quite understand! The instinct of self-preservation is always on the alert even to the extent of "killing the other fellow first." So, you do not understand these boys when they come back. They have seen too much. Their heart strings have been wrung too many times! I heard a pitiful story the other day of a G.I. who came home. He was an airman. His family wanted to welcome him home, of course. So they all were there and they invited some of the other relatives. And this lad, who was only twenty and who had seen two years of fighting and bombing, came home just about dinner time to face the company assembled to welcome him.

Mother, after saving her points for a long time, had bought and prepared a fine steak just the way he liked it. She knew well just how he wanted it for she had cooked for him through the years whle he was growing up to manhood. He came in and saw the family and saw the steaks on the table! His heart was too full. He had a lump in his throat. The contrast was too great; his mind went back—he was living in a foxhole "stalking the enemy for a kill." He knew all at once that he could not eat —he felt just like bursting out crying—but a soldier cannot do that—not with so many people around. So, all he could do was

turn around and say, "Have you got meat?" His mother did not know what was going on inside of him, and she looked at him in surprise as she replied, "Of course we've got meat." He continued to be brave by harshly criticizing everything. He ended by saying things to his mother he had never said before in all his life, and then he grabbed his hat and stalked out.

His mother was frightened. What was the matter with her boy? I can tell you—it was that lump in his throat. He could not eat for a little while, but the people at home could not understand.

If only his mother had been there alone, he could have cried in her arms like a little boy and felt better afterwards—but you see, there was company all around—to them he was a soldier—and a soldier does not cry.

The only reactions he had known for such a long time were fear and hate. How could he immediately react normally to all of the things that mean real living, home, love and family.

I tell you, we must believe that love and loyalty can be a stronger bond than hate and fear—we must believe it with all our hearts—and stake our future on it.

Now to our second thought: we must believe that we are all sinners in the sight of God. "Through him that loved us" must be the key to becoming "more than conquerors." God not only knows your heart and my heart, He knows the hearts of men everywhere. God knows the heart of a man named Kagawa who said the other day when he looked at the result of an atomic bomb, "And this from America, where men and women have the ideals and thoughts of Washington and Lincoln." We cannot escape world leadership and influence!

I believe that we must come to a realization that peoples of every nation are sinners in the sight of God and that we here in blessed America need forgiveness for our national sins. As individuals we must seek His will if He is to become the great foundation stone in our lives. There can be no supermen—no super white men—no super American men. They must all be Christian men and Christian women who—whether they are black or

white, red or yellow or brown—listen to the call of Christ in their lives. All are peoples of God's creation!

There must be a personal relationship to Jesus Christ for we must believe that each of us will some day give an account of his stewardship before the Judgment Bar of God. And to this accounting we must take care to carry only those things that shall appear pure in the light of God. "Why call ye me, Lord, Lord, and do not the things which I say?"

Part of the chaplain's job—and of all chaplains under my supervision—is to do this: whenever we hear of a casualty in the Air Forces in a family living in our area we send a chaplain to comfort them. It is the policy of the Air Chaplain, carried out in all Commands including our own, the Troop Carrier Command. I wish you could go with me into these homes and sit and listen. We go to give the heart-broken family a word of comfort after that telegram which always begins, "The War Department regrets to inform you—."

What would you say in a case like that? I tell you it is no easy job even though we do it day after day. But the thing I want to point out here is just this: In the giving of the word of comfort, chaplains begin to take the measurements of men and women who call themselves Christians. How great is their faith? They are crushed, perhaps that is all you can say; yet, looking deeper into their souls, I see in some men and women that thing which God gives—grace sufficient for all their needs, yes, even to face the need that is called forth by the telegram. And He comes in with His great power and love to flood that soul, and to give it overcoming grace. Then they become "more than conquerors." When they stand before God they need not be ashamed. They have learned a great secret and God has given a great blessing. I go into other homes, some of them are homes of officials in the church, and these men turn to me, a human just like themselves, and they say, "Why did God do this to me?" I have no answer. I wish I could give a reasonable answer, but there is none. Simply to say to them, "I do not know, beloved, but this is a great time to trust God," seems so inadequate. I watch their faces grow livid as they cry, "I hate God—I hate my fellow men."

I am wondering if men, who in depths of their hearts hold bitterness against God and against their fellow men, can be "more than conquerors." No, they can never be that or help build such a nation. You have to have a larger vision. This time of world conflict has been a great time for the Church. The Church must make great plans for spiritual world conquest over sin. Fear, hate, jealousy—those things which divide and destroy—must be detected and given a spiritual bombardment.

It is such a small world, after all. My old home is out in Coldwater, Kansas. My dear mother lives there. She is a good old Methodist soul (who still thinks I am a backslider because I became a Baptist). On a recent trip from Alliance, Nebraska, to Austin, Texas, we chose an air route over Coldwater, and since we were so near I could not help but fly over Mother's house. The wings of the plane dipped down. Mother was out in the yard and she knew I was in the plane. We were separated by only a few hundred feet, yet we could not speak. We circled around for a few minutes and were gone again, landing hundreds of miles away before nightfall.

Recently I drove from Indianapolis to Coldwater. I maintained a reasonable rate of speed in keeping with wartime restrictions, and it took me only about twenty hours to make the trip. Yet it would take no longer to board one of our planes and fly to see my friends in London and have tea again with Dr. Rushbrooke than it does to take my car and drive to Kansas to see my mother. You say, it is a big world. No, my friends, it is a small world. It is a world that is drawn so closely together, that it demands international relationships and responsibilities. We are all tied up in this thing—this war of hate; where, if jealousies or greed are engendered in any man toward us, they breed a festering sore that must bring its pollution into the life stream of humanity. God is waiting expectantly for the declaration of peace among men—peace which cannot be long delayed. We receive from His Word this message, "Through Him that loved us, we must be more than conquerors." God is looking for a righteous nation whose people will be "more than conquerors." Will we be that nation?

One day in Cornwall, England, where I was stationed with the Anti-submarine Group, we went by a little British cemetery. Now the British usually keep their cemeteries neat and well trimmed, because they love them as they do their homes and their flower gardens. But in this cemetery one side seemed to be neglected with the exception of a single grave that was kept in perfect condition as though tended by "hands of love." Around it were flowers and the grass was trim and neat. Imagine my surprise when I saw that it was a German airman's grave! I said to a man near by, "A German airman lying here and his grave so well kept? I cannot understand it. What does it mean?" "Oh," he said, "there's a story about that grave. One of our British girls who lives near by sent her lover off to the war. She held him close as she bid him goodbye, and prayed for his safe return—but he didn't come back. He was shot down and buried in German soil. Bitterness was in her heart and she hated them all for the great loss she had sustained. Some months later this German airman came over Cornwall in his plane. As he was flying his mission, his plane was hit by the gunfire of the British anti-aircraft and burst into flames. They took him out of the wreckage and buried him in this spot and no one cared for his grave. They put a cross bearing his name, and the single statement that he was a German airman.

"One day this British girl, as she prayed for guidance and for love to replace the hatred in her heart, seemed to hear God say to her, 'My dear, you long to care for the grave of your loved one yonder in Germany, but what are you doing for the German grave out there in your own little cemetery?' With Christian forgiveness in her heart, she arose from her knees and went out and fixed this grave beautifully. Friends said to her, 'How can you do it? He was your enemy.' She replied, 'With the hope that God will put brotherly love into the heart of some German girl and she will care for the grave of the one I love. But I had no right to expect that until I had cared for the grave of the German airman here.' "

It was that unnatural desire, born by the spiritual entrance of the soul into the family of God, that enabled her to forgive

where she could never forget. We must become "more than conquerors through him that loved us"—it is the only way. Beloved, carry in your soul this message of Christian forgiveness and with it face the coming of the Prince of Peace. The paramount spiritual victory is still to be won, and it can be won only by personal surrender to Christ, our Lord. This is the prayer of my heart as we face military victory and set forth on spiritual conquests under the banner of the Captain of our salvation.

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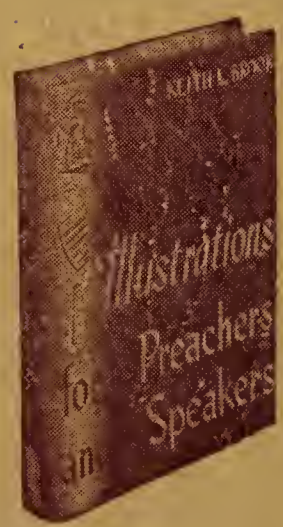


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